



زمانی کوردی سورانی
—Sorani Kurdish—
A Reference Grammar
with Selected Readings

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PREFACE

KURDISH BELONGS to the Western Iranian group of the Indo-Iranian branch of the Indo-European family. The two principal branches of modern literary Kurdish are (1) Kurmanji, the language of the vast majority of Kurds in Turkey, Syria, Armenia, and Azerbaijan, the area designated by Kurdish nationalists as “North Kurdistan,” with an estimated fifteen to seventeen million speakers, and (2) Sorani, the language of most Kurds in Iraq (four to six million speakers) and Iran (five to six million speakers), the area designated as “South Kurdistan.” Although the two are closely related, Kurmanji and Sorani are not mutually intelligible and differ at the basic structural level as well as in vocabulary and idiom. Since Kurdish is fairly closely related to and has been massively influenced by Persian, the dominant literary and cultural language of the area for the last millennium, Kurdish is best approached with a basic knowledge of Persian.

While Kurmanji is still far from being a unified, normalized, or standardized language, Sorani has been the second official language of Iraq since the creation of that country after World War I and has many decades of literary activity behind it. In Iran, Kurdish has never been accorded official status, but in Iranian Kurdistan there has been noteworthy publication in Kurdish, particularly after the Iranian revolution. The area in which Sorani is spoken in Iran is more or less the region designated as Kurdistan. Outside of that area, south to Kermanshah and east as far as Bijar, the language is known as Gorani, or South Sorani, which is a *Mischsprache* that is basically Persian in structure but Kurdish in vocabulary.

The readings, chosen to give samples of a broad range of prose writing ranging from fairy tales to the internet, are provided with running glosses beneath the texts, and the glosses in the readings are also contained in the Kurdish–English vocabulary at the end of the book. Words considered to be absolutely basic vocabulary are not glossed in the notes, since it is assumed that these words either are known already or will be actively acquired by looking them up in the vocabulary in the back. Generally words are not glossed more than once in the notes because any word encountered a second

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time should be learned actively. Words are glossed after the first instance only if they are considered rare enough to warrant being ignored for acquisition. Because Sorani Kurdish dictionaries are not easily obtainable, I have made the vocabulary as large as possible. It contains around 4,000 words, which represent a basic working vocabulary for the language.

For dictionaries of Sorani, the following may be consulted:

Hazhâr, *Hanbâna borîna: Farhang-i Kurdî-Fârsî*, 2 vols. Tehran: Surûsh, 1368 [1989]. With definitions in both Kurdish and Persian, this is by far the most comprehensive dictionary of Kurdish, but Kurmanji words are also included without any differentiation. Hazhâr uses ; instead of ,, for û; otherwise the orthography is standard.

McCarus, Ernest N. *Kurdish-English Dictionary, Dialect of Sulaimania*. Ann Arbor: University of Michigan Press, 1967.

Qazzaz, Shafiq. *The Sharezoor Kurdish-English Dictionary*. Erbil: Aras, 2000.

Sulaymân, Mustafâ. *Ferhengî zaraway zanistî*. Sulaymani, 2001.

Wahby, Taufiq. *A Kurdish-English Dictionary*. Oxford: Clarendon Press, 1966.

An on-line Sorani dictionary is available at www.namonet.com.

The Phonology of Sorani Kurdish

Vowels:

<i>f</i>	<i>û</i>
<i>i</i>	<i>u</i>
<i>e</i>	<i>o</i>
<i>a</i>	<i>â</i>

f is like the 'ee' in 'beet' and 'tree,' International Phonetic Alphabet (IPA) [i], as in *hîch* [hitʃ] 'nothing.'

i is like the 'i' in 'bit,' IPA [i], as in *gîrtin* [gɪr'tɪn] 'to take'

e is like the 'ai' in 'bait,' IPA [e], without the y-offglide of English, as in *hez* [hez] 'power'

a is like the 'a' in 'bat,' IPA [æ], as in *tanaka* [tænæk'kæ] 'tin can,' except (1) in the sequence *aw*, where it is pronounced [ə], (2) when it is followed in the same syllable by *y*, in which case it is pronounced [ə], as in *tanakakay* [tænækæk'kəy] 'his tin can,' and (3) when it is followed by *y* but not in the same syllable, in which case it is pronounced [ɛ], as in *tanakayek* [tænæk'keyek] 'a tin can.'

û is like the 'oo' in 'boot,' IPA [u], as in *gûr* [gur] 'calf'

u is like the 'u' in 'put' and 'pull,' IPA [u], as in *gurg* [gurɡ] 'wolf'

o is like the 'oa' in 'boat,' IPA [o], without the w-offglide of English, as in *goş* [gorʃ] 'level'

â is like the 'a' in 'father' and 'balm,' IPA [a], as in *gâ* [ga] 'cow'

Consonants:

	bilabial	labiodental	dental/alveolar	palatal	velar	uvular	glotto-pharyngeal
plosive	<i>p</i>			<i>t</i>	<i>k</i>	<i>q</i>	
	<i>b</i>			<i>d</i>	<i>g</i>		
fricative		<i>f</i>		<i>s</i>	<i>kh</i>		<i>ħ, h</i>
		<i>v</i>		<i>z</i>	<i>gh</i>		

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		<i>sh</i>	<i>ch</i>
		<i>zh</i>	<i>j</i>
nasal	<i>m</i>	<i>n</i>	
approximants	<i>w</i>		<i>y</i>
flap, trill		<i>r, ʀ</i>	
laterals		<i>l</i>	<i>ɬ</i>

- b* is like the 'b' of English, IPA [b]
- ch* is like the 'ch' in 'church,' IPA [tʃ]
- d* is like the 'd' of English, IPA [d]
- f* is like the 'f' of English, IPA [f]
- g* is the hard 'g' of English in 'go' and 'get,' IPA [g]
- gh* is a voiced velar fricative, IPA [ɣ], like the Arabic غ; it rarely occurs word-initially and is usually replaced by *kh* in borrowed words (e.g. غم *gham* 'grief' > *kham*); word-finally it is often in free variation with *kh*.
- h* is like the 'h' of English, IPA [h]
- ħ* where it exists (according to regional dialect: fairly generalized in Iraq, rare in Iran), it is a voiceless pharyngeal fricative, IPA [ħ], like the Arabic ح; otherwise it is not distinguished from *h*
- j* is like the 'j' in 'judge,' IPA [dʒ]
- k* is like the 'k' of English, IPA [k]
- kh* is a voiceless velar fricative, IPA [x], like the *ch* in German *Bach* and the Arabic خ
- l* is a liquid 'l' [l] as in Persian, like the 'l' in 'lee'
- ɬ* is like the dull 'l' of English in 'all' [ʌ]; in some areas it is a lateral fricative, like the *ll* of Welsh [ɬ]; it does not occur word-initially (cf. *gul* 'leper' with *gul* 'flower' and *chil* 'forty' with *chit* 'stalk')
- m* is like the 'm' of English, IPA [m]
- n* is like the 'n' of English, IPA [n]

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- p* is like the 'p' of English, IPA [p]
- q* is a voiceless uvular stop, like the Arabic ق, IPA [q]
- r* is a flap as in Persian and Italian, IPA [ɾ]; does not occur word-initially
- ř* and *rr* are trills, IPA [r], like the *rr* of Spanish (cf. *khorr* [xor] 'sun' with *khorr* [xor] 'blood' and *bar* [bær] 'breast' with *bař* [bær] 'rug'); all initial *r*'s are trilled (verbal stems beginning with *r* are trilled regardless of prefixes, as in *řoyřt* 'he went' and *dařoyřt* 'he was going')
- s* is like the 's' of English in 'see,' IPA [s]
- řh* is like the 'sh' in 'ship,' IPA [ř]
- t* is like the 't' of English, IPA [t]
- v* is like the 'v' of English, IPA [v], but it is of rare occurrence in Sorani
- w* is like the English 'w' except before *e*, *i*, and *ı*, when it is a close back unrounded semivowel, IPA [w], like the 'u' in French *cuire* and *huit*.
- y* is like the 'y' of English, IPA [j]
- z* is like the 'z' of English, IPA [z]
- zh* is like the French 'j' and the 'g' in 'beige,' IPA [ʒ]

Stress. All nouns and adjectives are stressed on the final syllable: *tanaká* [tænæ'kæ] 'tin can,' *gawrá* [gəw'ɾæ] 'big'. When enclitic endings are added, stress remains on the final syllable of the base word: *tanakáyèk* [tænæ'keyek] 'a tin can,' *tanakáyèk i gawrá* [tænæ'keyeki gəw'ɾæ] 'a big tin can.' The definite suffix is stressed: *tanakayaká* [tænæ'keyæ'kæ] 'the tin can.'

The hierarchy of stress in verbs is as follows:

- (1) The negative prefixes *na-* and *ná-*, as in *náchû* ['næçju] 'he didn't go' and *ná'che* ['nætçe] 'he doesn't go.'
- (2) Preverbs like *war-*, *hař-*, and *dá-*, as in *wárgerám* ['wærgerám] 'I returned,' *hářdagirim* ['hæřdæçirım] 'I pick up,' and *dá'nıřtim* ['daniřtim] 'I sat down.'

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(3) The modal prefixes (*d*)a- and *bi*- as in *dâbînîm* [ˈdæbɪnɪm] ‘I see’ and *bîbînîm* [ˈbɪbɪnɪm] ‘let me see.’

(4) When there are no prefixes on finite verbal forms, the final syllable of the verb stem is stressed, as in *hâ’tîn* [ˈhɑttɪn] ‘they came’ and *kîrdîbet-mânawa* [ˈkɪrdɪbetmɑnəwæ] ‘that we have opened it.’

(5) The infinitive is stressed on the final syllable, as in *hâtîn* [hɑˈtɪn] ‘to come.’

The Writing System

The Kurdo-Arabic alphabet consists of the following letters:

ا <i>alif</i>	د <i>d</i>	(ز ض) <i>z</i>	گ <i>g</i>
ب <i>b</i>	(ذ ز) <i>z</i>	(ط ت) <i>t</i>	ل <i>l</i>
پ <i>p</i>	ر <i>r</i>	(ظ ظ) <i>z</i>	ژ <i>ʒ</i>
ت <i>t</i>	ڕ <i>ř</i>	ع ‘	م <i>m</i>
(ث <i>s</i>)	ز <i>z</i>	غ <i>gh</i>	ن <i>n</i>
ج <i>j</i>	ژ <i>zh</i>	ف <i>f</i>	و <i>w</i>
چ <i>ch</i>	س <i>s</i>	ف <i>v</i>	ه <i>h</i>
ح <i>h</i>	ش <i>sh</i>	ق <i>q</i>	ی <i>y</i>
خ <i>kh</i>	(ص <i>s</i>)	ک <i>k</i>	ئ <i>hamza</i>

Letters in parentheses are not normally used. Some writers occasionally “import” these specifically Arabic letters for use in words borrowed from Arabic, even though the vowels are written in the Kurdish manner. Thus, *khâsatan* ‘especially’ (from the Arabic *خاصة*), usually written *خاساتن*, may be written *خاساتن*; and *khat* ‘line’ (from the Arabic *خط*), usually written *خات*, may be written as *خهط*. There are very few doubled consonants in Kurdish; the few that exist are written with a double consonant, as in *shâllâ* ‘God willing.’ *Ayn* (ع) is almost always retained in Arabic words (*ma’nâ* ‘meaning’ and *عرب* ‘Arab’); in Iraq the *‘ayn* is usually pronounced as it is in Arabic; in Iran it is either a glottal stop or a prolonga-

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tion of a preceding vowel, as in Persian.

The vowels are written as follows:

- a* is written (1) word-initially with *hamza* + final *h*, as in *هەم am*
 (2) elsewhere with a final (or alone) *h*, as in *بەم bar* and *دەم dam*
- â* is written (1) word-initially with *hamza* + *alif*, as in *ئاوات âwât*, or, alternatively, with *alif-madda*, as in *آوات âwât*
 (2) elsewhere with an *alif*, as in *بآر bâr*
- e* is written (1) word-initially with *hamza* + *y* with a caret above, as in *هێواره ewâra*
 (2) elsewhere with *y* with a caret above, as in *بێر ber*
- i* is written (1) word initially as *alif*, as in *ئیمرو imrô*
 (2) elsewhere *i* is not indicated in the writing system, as in *بیر bir* and *گێرتن girtin*; it is the only vowel not indicated in the writing system (see below)
- î* is written (1) word-initially with *hamza* + *y*, as in *هێتîr îtir*
 (2) elsewhere with *y*, as in *بێر bîr*
- o* is written (1) word-initially as *hamza* + *vâv* with a caret above, as in *هۆده oda*
 (2) elsewhere with a *wâw* with a caret above, as in *هۆر bor*
- u* is written (1) word-initially as *hamza* + *vâv*, as in *ئومەد umed*; alternatively initial *u* can be written as *alif* + *vâv*, as in *ئومەند umed*
 (2) elsewhere with one *wâw*, as in *هۆر bur*
- û* is written with two *wâws*, as in *هۆرûr bûr*.

The vowel *i* of the *izâfa* is written as *y* (ئ) attached directly to words ending in letters that join to the left. Thus, *kurdakân i kurdîstân i 'erâq* ('the Kurds of Iraqi Kurdistan') is written: *کوردەکانی کوردستانی عێراق*. When added to words ending in letters that do not join to the left, the *y* is written in the alone form, as in *tanaka i gawrakâ*, written *تەنەکانی گاورەگە*.

The trilled *r* is indicated by a caret over or under the *r*, as in *فرۆکە* or *فرۆکە* *fîrôka* 'airplane.' Since all initial *r*'s are trilled, they are rarely marked.

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The “dull l,” called *lâm i qalaw* “fat l” in Kurdish, is indicated by a caret over the *l*, as in قەلمێ *qalaw*.

The only illogicality in the system lies in the writing of the sequence *ye*, which is written یە, as though it were *ya*, as in *nâmayek*, written نامةیهك, and دایه *dâyè*. For this and other orthographic peculiarities and variants, see §41.

The letters with their various initial, medial, final, and alone shapes are as follows (those marked with an asterisk do not connect to the left and are followed by an initial or alone form):

NAME	ALONE	FINAL	MEDIAL	INITIAL
<i>alif*</i>	ا	ا	ا	آ
<i>alif + madda</i> (initial only)				آ
<i>hamza</i>	ء	ء	ئ	ئ
<i>b</i>	ب	ب	ب	ب
<i>p</i>	پ	پ	پ	پ
<i>t</i>	ت	ت	ت	ت
<i>s</i>	ث	ث	ث	ث
<i>j</i>	ج	ج	ج	ج
<i>ch</i>	چ	چ	چ	چ
<i>h</i>	ح	ح	ح	ح
<i>kh</i>	خ	خ	خ	خ
<i>d*</i>	د	د	د	د
<i>z*</i>	ذ	ذ	ذ	ذ
<i>r*</i>	ر	ر	ر	ر
<i>f*</i>	ف	ف	ف	ف
<i>z*</i>	ز	ز	ز	ز
<i>h*</i>	ژ	ژ	ژ	ژ
<i>s</i>	س	س	س	س
<i>sh</i>	ش	ش	ش	ش
<i>s</i>	ص	ص	ص	ص
<i>z</i>	ض	ض	ض	ض
<i>t</i>	ط	ط	ط	ط

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<i>z</i>	ظ	ظ	ظ	ظ
'	ع	ع	ع	ع
<i>gh</i>	غ	غ	غ	غ
<i>f</i>	ف	ف	ف	ف
<i>v</i>	ف	ف	ف	ف
<i>q</i>	ق	ق	ق	ق
<i>k</i>	ك	ك	ك	ك
<i>g</i>	گ	گ	گ	گ
<i>l</i>	ل	ل	ل	ل
<i>t</i>	ل	ل	ل	ل
<i>m</i>	م	م	م	م
<i>n</i>	ن	ن	ن	ن
<i>w*</i>	و	و	و	و
<i>h</i>	ه	ه	ه	ه
<i>y</i>	ی	ی	ی	ی

Vowels:

<i>a</i>	ه	ه	ه	ه
<i>â</i>	ا	ا	ا	ا
<i>e</i>	ئ	ئ	ئ	ئ
<i>i</i>	-	-	-	ا
<i>î</i>	ی	ی	ی	ئ
<i>o</i>	ۆ	ۆ	ۆ	ۆ
<i>u</i>	و	و	و	و
<i>û</i>	وو	وو	وو	وو

THE GRAMMAR OF SORANI KURDISH

SUBSTANTIVES

§ 1. **The Absolute State of the Noun.** A Kurdish noun in the absolute state, i.e. without any ending of any kind, gives a generic sense of the noun. It is also the “lexical” form of the noun, i.e. the form in which a noun is given in a vocabulary list or dictionary. The absolute state is normally used for the generic sense, as in *qāwa rash a* ‘coffee is black’ and *wafir spî a* ‘snow is white’.

§ 2. **The Indefinite State.** The sign of the indefinite singular (‘a, any, some’) is an unstressed enclitic *-(y)êk* (i.e. *-êk* after consonants and *-yêk* after vowels) added to the end of the absolute singular noun.

پیاو <i>pyāw</i> ‘man’	>	پیاویک <i>pyāwêk</i> ‘a man’
رۆژ <i>roz</i> ‘day’	>	رۆژیک <i>rozêk</i> ‘a day’
دەرگا <i>dargā</i> ‘door’	>	دەرگایەک <i>dargāyêk</i> ‘a door’
نامه <i>nāma</i> ‘letter’	>	نامەیەک <i>nāmayêk</i> ‘a letter’

Among the modifiers that demand that a following noun be indefinite are *chand* ‘a few,’ *hamû* ‘every,’ *chi* ‘what?,’ and *har* ‘each,’ as in

<i>chand pyāwêk</i>	چەند پیاویک	a few men
<i>hamû rozêk</i>	هەموو رۆژیک	every day
<i>chi lāpařayêk?</i>	چی لاپەرەیک	what page?
<i>har lāyêk</i>	هەر لایەک	each direction

The construction *...i zor* ‘many, a lot of’ also takes a preceding indefinite singular noun:

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كوردیکی زۆر *kurdek i zor* a lot of Kurds

پیاویکی زۆر *pyawek i zor* many men

The indefinite plural is formed by adding *-ân* to the absolute singular. If the absolute singular ends in *-â*, the indefinite plural ending is *-yân*. Nouns with absolute singulars ending in *-a*, like *nâma*, form the indefinite plural by dropping the final *-a* and adding *-ân*.

پیاو *pyâw* > پیاوان *pyâwân* (some) men

دەرگا *dargâ* > دەرگایان *dargâyân* (some) doors

نامه *nâma* > نامان *nâmân* (some) letters

ئەمریکی *amarîki* > ئەمریکیان *amarîkiân* (some) Americans

§ 3. **The Definite State.** Singular nouns are made definite ('the') by adding the suffix *-(a)kâ* (i.e. *-akâ* after consonants, *u*, *e*, and *i*, and *-kâ* after the vowels *a*, *â*, and *o*). The combination *îakâ* often results in a vowel contraction to *ekâ*, sometimes so spelled in Kurdish.

پیاو *pyâw* > پیاوەکە *pyâwakâ* the man

ئەمریکی *amarîki* > ئەمریکیەکە *amarîkiakâ* the American

کتاوی *ktâwî* > کتاویەکە *ktâwiakâ* the student

دە *de* > دەکە *deakâ* the village

دەرگا *dargâ* > دەرگاکە *dargâkâ* the door

نامه *nâma* > نامەکە *nâmakâ* the letter

The definite plural is made by adding *(a)kân* to the singular, i.e. by changing the *-(a)kâ* of the definite singular to *-(a)kân*.

پیاوەکە *pyâwakâ* > پیاوەکان *pyâwakân* the men

کتاویەکە *ktâwiakâ* > کتاویەکان *ktâwikân* the students

دەرگاکە *dargâkâ* > دەرگاکان *dargâkân* the doors

نامەکە *nâmakâ* > نامەکان *nâmakân* the letters

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§ 4. **Demonstratives.** As attributive adjectives the demonstratives ('this, that') envelop the nouns they modify. 'This' is (ئە)ئەم *am... (y)á*, and 'that' is (ئە)ئەو *aw... (y)á*. The forms of nouns enveloped by demonstratives are the absolute singular and the indefinite plural.

پیاو *pyáw* > ئەم پیاو *am pyáwá* this man, ئەم پیاوانە *am pyáwáná* these men
 کتێوی *ktáwí* > ئەم کتێوی *am ktáwíá* this student, ئەم کتێویانە *am ktáwíáná* these students
 دەرگا *dargá* > ئەم دەرگایە *am dargáyá* this door, ئەم دەرگایانە *am dargáyáná* these doors
 نامە *náma* > ئەو نامەیە *aw námáyá* that letter, ئەو نامەنە *aw námáná* those letters

The demonstrative pronouns are ئەمە *amá* 'this,' ئەمانە *amáná* 'these,' ئەو *awá* 'that,' and ئەوانە *awáná* 'those.'

§ 5. **Attributive Adjectives: The Open Adjectival *Izâfa*.** The attributive adjective following a noun that is (1) absolute singular, (2) indefinite singular, or (3) indefinite plural is linked to the noun by the unstressed vowel *i* (called the *izâfa* vowel). The *izâfa* is written as *ی* added directly to words that end in joining letters or an alone *ی* after non-joining letters.

هۆتێلی باش <i>hotel i bâsh</i>	good hotel ¹
{ هۆتێلیکی باش <i>hotelêk i bâsh</i> هۆتێلانی باش <i>hotelân i bâsh</i>	a good hotel
	(some) good hotels
{ نامەی درێژ <i>nâma i drezh</i> نامەیکەکی درێژ <i>nâmayêk i drezh</i> نامەنێکی درێژ <i>nâmân i drezh</i>	long letter
	a long letter
	(some) long letters

§ 6. **Possession: The *Izâfa* Construction.** The same *izâfa* vowel *i* links the two parts of a possessive construction and is equivalent to the English 'of.'

کتێویەکانی قوتابخانەیەک *ktáwíakân i qutâbkhâna-yêk* the students of a school

¹ This also has the generic sense, as in "good hotels are hard to find" or "a good hotel is hard to find." It contrasts with the following indefinite *hotelêk i bâsh*, as in "there is a good hotel on the corner."

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دیه‌کی ئەو پیاوێ <i>deaká i aw pyâwá</i>	that man's village
مائه‌کاتی پیاوێکاتی دێه‌که <i>mâtakân i pyâwakân i deaká</i>	the houses of the men of the village
دەرگاکە چایخانەکی <i>dargaká i châykhânaká</i>	the door of the teahouse
دەرسه‌کاتی ئەم کتاوه <i>darsakân i am ktâwá</i>	the lessons of this book

§ 7. **Attributive Adjectives with Demonstratives and Definites: The Close *Izâfa* Construction.** When noun-adjective constructions are enveloped by the demonstratives or modified by the definite suffix, the linking vowel changes to *a*. The indefinite is, of course, excluded from this category.

هۆتێله باشه‌که <i>{hotel a bâsh}aká</i>	the good hotel
ئەم هۆتێله باشه <i>am {hotel a bâsh}á</i>	this good hotel
پیاوێ ئەمریکیه‌که <i>{pyâw a amarîkî}aká</i>	the American man
ئەو پیاوێ ئەمریکیه <i>aw {pyâw a amarîkî}á</i>	that American man
دەرسانه ئاسانه‌که <i>{darsân a âsân}aká</i>	the easy lessons
ئەم دەرسانه ئاسانه <i>am {darsân a âsân}á</i>	these easy lessons
دەرسانه سه‌خته‌که <i>{darsân a sakht}aká</i>	the hard lessons
ئەو دەرسانه سه‌خته <i>aw {darsân a sakht}á</i>	those hard lessons

If the noun in a close-*izâfa* construction ends in *-a*, the linking *a* is omitted, as in the following:

قوتابخانه‌ ئیبتدائیه‌کان <i>{qutâbkhâna ibtidâî}akân¹</i>	the elementary schools
چایخانه‌ گه‌وره‌که <i>{châykhâna gawra}aká</i>	the big teahouse
ئەم چایخانه‌ گه‌وره‌یه <i>am {châykhâna gawra}á</i>	this big teahouse
ئەتەوه‌ یه‌نگه‌رتووێکان <i>{natawa yekgirtî}akân</i>	the United Nations

¹ *ibtidâîakân* may contract to *ibtidâîekân*. For the contraction *îa > e*, see §42.

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The envelopment of the demonstrative is extendable indefinitely and includes all matter immediately related to a demonstrative phrase.

بۆ توانینی ئەم دیاری کردنی	<i>bo twânîni i am {dyârî</i>	in order to enable this
جیگای میر گەورە	<i>kirdin i jegâ i Mir Gaw- rajyâ</i>	clarification of Mir Gawra's position

Close *izâfa* constructions may be mixed with open *izâfa* constructions, as in the following:

چایخانه گەورەکی سەر شەقامە	<i>{châykhâna gawrakâ} i</i>	the big teahouse on the
سەرەکیەکی شار	<i>sar {shaqâm a sarakî- akâ} i shâr</i>	major street in town

§ 8. **Attributive Adjectives with Definite Nouns.** Attributive adjectives modifying definite nouns also are linked to the noun by the *izâfa* vowel *i*, but the placement of the definite suffix, both singular and plural, is variable.

<i>darsakân i saktî</i>	} the hard lessons ¹
<i>darsân a saktakâ</i>	
<i>dars a saktakân</i>	

Noun-adjective constructions in which the *izâfa* is embedded (the second and third examples above), where plural and definite suffixes fall at the end of the *izâfa* "string," represent a very close connection, inseparable in the mind of the speaker, between noun and adjective.

¹ These three examples all have the same meaning in English, but they connote different aspects of noun-adjective linkage to the speaker of Kurdish. *darsakân i saktî* are the lessons (about which we already know), which happen to be hard, not necessarily in contrast to anything else. *darsân a saktakâ* points out the specific lessons that are hard, as in *hawtam darsân a saktakâ i am kêwân* "lesson four and lesson seven are the hard lessons in this book." *dars a saktakân* is "the hard lessons" as opposed to, say, *dars a asânakân* "the easy lessons," where the adjectives "hard" and "easy" are inextricably linked to "lessons," i.e. we are considering "hard-lessons" vs. "easy-lessons."

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A good example is سورر گولێ *gut i sâr* 'red flower, rose.' If the speaker is thinking of a flower that simply happens to be red, say a red carnation, the indefinite is سورر گولێك *gutêk i sâr*, the definite is سورر گولێكه *gutakê i sâr*, the indefinite plural is سورر گولێكان *gutân i sâr*, and the definite plural is سورر گولێكانه *gutakân i sâr*. If by *gut i sâr* the speaker means the 'rose,' in which case *sâr* is inseparable from *gut*, the indefinite is سورر نیک *gut a sârêk*, the definite is سورر نیکه *gut a sârakê*, the indefinite plural is سورر نیکان *gut a sârân*, and the definite plural is سورر نیکان *gut a sârakân*. Similar close constructions are the following:

مێژوونووسه عەرهبهکان *mezhûnûsê a 'arabakân* the Arab historians

Here we are considering only Arab historians, not historians who happen to be Arabs, who would be عەرهبه مێژوونووسهکان *mezhûnûsakân i 'arab*.

قوتابه كوردەكان *qutâbê a kurdakân* the Kurdish students

Similarly here only students who are Kurdish are under consideration. The students who happen to be Kurdish, but not as an exclusive category, would be قوتابه‌كانی كورد *qutâbiakân i kurd*.

§ 9. Synopsis of Noun States.

	SINGULAR	PLURAL
absolute	{ كتاو <i>ktâw</i> 'book' نامه <i>nâma</i> 'letter'	{ — —
indefinite	{ كتاوێك <i>ktâwêk</i> نامه‌ك <i>nâmayêk</i>	{ كتاوان <i>ktâwân</i> نامان <i>nâmân</i>
definite	{ كتاوێكه <i>ktâwakâ</i> نامه‌كه <i>nâmakâ</i>	{ كتاوێكان <i>ktâwakân</i> نامه‌كان <i>nâmakân</i>
demon- strative	{ ئەم كتاو <i>am ktâwâ</i> ئەم نامه <i>am nâmayâ</i>	{ ئەم كتاوێكان <i>am ktâwânâ</i> ئەم نامه <i>am nâmânâ</i>

LOOSE-JZĀFA NOUN-ADJECTIVE CONSTRUCTIONS

absolute	{ كتاوێ گه‌وره <i>ktâw i gawra</i> نامه‌ی درێژ <i>nâma i drezh</i>	{ — —
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indefi- nite	{	کتاویکی گهواره ktâwèk i gawra	کتاوانی گهواره ktâwân i gawra
		نامه‌یهکی درێژ nâmayèk i drezh	نامانی درێژ nâmân i drezh
definite	{	کتاوه‌که‌ی گهواره ktâwakâ i gawra	کتاوه‌کانی گهواره ktâwakân i gawra
		نامه‌که‌ی درێژ nâmakâ i drezh	نامه‌کانی درێژ nâmakân i drezh
demon- strative	{	تعم کتاوه am ktâw a gaw-	تعم کتاوانه am ktâwân a
		گهواره‌یه rayâ	گهواره‌یه gawrayâ
		تعم نامه درێژه am nâma drezhâ	تعم نامانه درێژه am nâmân a drezhâ

CLOSE-*JZĀFA* NOUN-ADJECTIVE CONSTRUCTIONS

absolute	{	کتاوه گهواره ktâw a gawra	—
		نامه درێژ nâma drezh	—
indefi- nite	{	کتاوه گهواره‌ههك ktâw a gawrayèk	کتاوه گهواران ktâw a gawrân
		نامه درێژیهك nâma drezhèk	نامه درێژان nâma drezhân
definite	{	کتاوه گهواره‌که ktâw a gawrakâ	1. کتاوه گهواره‌کان 1. ktâw a gawrakân
			2. کتاوانه گهواره‌که 2. ktâwân a gawrakâ
		نامه درێژه‌که nâma drezhakâ	1. نامه درێژه‌کان 1. nâma drezhakân
			2. نامانه درێژه‌که 2. nâmân a drezhakâ
demon- strative	{	تعم کتاوه am ktâw a gaw-	تعم کتاوه am ktâw a gawrânâ
		گهواره‌یه rayâ	گهواره‌یه gawrânâ
		تعم نامه درێژه am nâma drezhâ	تعم نامه درێژانه am nâma drezhânâ

§ 10. **Personal Pronouns.** The independent personal pronouns are as follows:

من min I	ئێمه ema we
تۆ to you (sing.)	ئێوه ewa you (pl.)
ئهو aw he, she, it	ئهووان awân they

The independent personal pronouns are used as (1) subjects of equational sentences:

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من کوردم. *Min kurdîm.* I'm a Kurd.

(2) emphatic subjects of verbs and topics of topic-comment sentences:

ئو هات، ئیوه نههاتین. *Aw hât; ewa nâhâtîn.* **He came; you didn't.**

من ئه‌وم به‌لاوه گرنگ نیه. *Min awim balâwa giring niya.* **For me, that's not important.**

and (3) emphatic possessors in an *izâfa* string:

کتاوێکی من <i>ktâwakî i min</i>	my book
نیشتمانێکی ئێمه <i>nîshîtmânakî i emâ</i>	our homeland

For pronominal objects of verbs, see §23.

§ 10.1. **Possessive Pronouns.** The normal possessive pronouns are unstressed enclitics added to the noun. They take the following forms:

AFTER CONSONANTS		AFTER VOWELS	
م -im	مان -mân	م -m	مان -mân
ت -it	تان -tân	ت -t	تان -tân
ی -î	یان -yân	ی -y	یان -yân

Examples of possessive pronouns with *kuř* 'son' and *pâra* 'money':

کۆرم <i>kúřim</i>	کۆرمان <i>kúřmân</i>	پارم <i>pâram</i>	پارمان <i>pâramân</i>
کۆرت <i>kúřit</i>	کۆرتان <i>kúřtân</i>	پارێت <i>pârat</i>	پارێتان <i>pâratân</i>
کۆری <i>kúřî</i>	کۆریان <i>kúřyân</i>	پارێ <i>pâray</i>	پارێیان <i>pârayân</i>

The enclitic possessive pronouns may be added to the absolute (کۆرم *kúřim*, *pâram*), the definite (کۆرەگەم *kuřakám*, *pâarakám*), or the indefinite (کۆرێگەم *kuřekim*, *pârayekim*) forms of the noun. When added to the absolute, the noun has a figurative meaning; for actual, concrete meanings the definite form is used. For instance, money (پارە *pâra*) you can hold in your hand you would call *pâarakám* 'my money,' while *pâram* is figurative, more like 'my wealth.' Someone who writes for a living can be said to earn his livelihood by means of قەڵەمی *qatamî* 'his pen,' but what he actually holds in his hand is قەڵەمێگەمی *qatamakay* 'his pen.' Compare and contrast the following:

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FIGURATIVE	ACTUAL
پارهت <i>pārat</i> your money, your wealth	پارهکت <i>pārakāt</i> your (real) money, your cash
کۆرم <i>kuřim</i> my son, "sonny"	کۆرەکم <i>kuřakām</i> my (real) son
نالمان <i>nālmān</i> our livelihood	نانهکمان <i>nānakāmān</i> our bread
مالتان <i>māltān</i> your home	مائهکتان <i>mātakātān</i> your house

Exceptions to the general rule. Prominent exceptions to the general formation are the family members (باوک *bāwk* 'father,' دایک *dāyik* 'mother,' بر *birā* 'brother' and خوهیشک *khwayshk* 'sister') and ناو *nāw* 'name.' When modified by pronominal possessives, these nouns are the reverse of the formation described above. *Birākām* and خوهیشکهکم *khwayshkakām* are used to address or refer to anyone other than one's real brothers and sisters, who are called *birām* and خوهیشکم *khwayshkim*. ناوی *Nāwî* means 'his (real) name,' as opposed to ناوهکمی *nāwakāyî*, which means 'his name' in the sense of a label or sobriquet given to someone, not his actual name.

When possessives are added to the indefinite form of the noun, they mean 'a ... of mine,' &c., e.g. کۆرەکم *kuřekim* 'a son of mine,' کتاویکت *ktāwekit* 'a book of yours,' and قهلهمیکی *qalamekî* 'a pen of his,' &c.

§ 11. **Enclitic -ish.** The enclitic particle *-ish* ('too, also, even' and often equivalent to a simple raised voice inflection in English) is added to nouns, noun-adjective phrases and pronouns. It cannot follow a finite verb form. When added to words ending in vowels, *-ish* loses its own vowel in favor of the preceding vowel, becoming '*sh*.' When added to words that have an enclitic pronoun attached, *-ish* intervenes between the noun and pronoun.

من <i>min</i> I/me >	مینیش <i>minîsh</i> I/me too
ئێمه <i>ema</i> we/us >	ئێمیش <i>ema'sh</i> we/us too
باوک <i>bāwk</i> his father >	باوکیش <i>bāwkîshî</i> his father too
پارهکمان <i>pārakāyān</i> their money >	پارهکمانیش <i>pārakā'shyān</i> their money too

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رفیقەکانیم *raftiqakānim* my friends > رفیقەکانیشم *raftiqakānīshim* even my friends

§ 12. Cardinal Numbers. The cardinal numbers are as follows:

١ يەك 1 yek	٢٠ بیست 20 bîst
٢ دوو 2 dû	٢١ بیست و یەك 21 bîst u yek
٣ سێ 3 se	٢٢ بیست و دوو 22 bîst u dû
٤ چوار 4 chwâr	٢٣ بیست و سێ 23 bîst u se, &c.
٥ پێنج 5 penj	٣٠ سێ 30 sî
٦ شش 6 shash	٣١ سێ و یەك 31 sî u yek
٧ هەوت 7 hawt	٣٢ سێ و دوو 32 sî u dû
٨ هەشت 8 hasht	٣٣ سێ و سێ 33 sî u se, &c.
٩ نۆ 9 no	٤٠ چل 40 chil
١٠ دە 10 da	٥٠ پەنجا 50 panjâ
١١ یانزە 11 yânza	٦٠ شەست 60 shast
١٢ دوانزە 12 dwânza	٧٠ هەفتا 70 hafa
١٣ سیانزە 13 syânza	٨٠ هەشتا 80 hashtâ
١٤ چوارزە 14 chwârda	٩٠ نەود 90 nawad
١٥ پانزە 15 pânza	١٠٠ سەد 100 sad
١٦ شانزە 16 shânza	١٠٠٠ هەزار 1000 hazâr
١٧ هەفدە 17 hafdâ	٢٠٠٠ دوو هەزار 2000 dûhazâr
١٨ هەژدە 18 hazhda	٣٠٠٠ سێ هەزار 3000 sehazâr
١٩ نۆزە 19 nozda	٤٠٠٠ چوار هەزار 4000 chwârhzâr, &c

All words having to do with time and instance follow the cardinal number immediately in the absolute state:

دوو روزۆ <i>dû roz</i>	two days
شەش مانگ <i>shash mâng</i>	six months
سەد ساڵ <i>sad sâl</i>	a hundred years

With other words the cardinal number is followed by a classifier, which is followed by the singular noun in the absolute state, as in Persian. The most common classifiers, and those which can be used, practically speaking, for almost anything are *dâna* for things, *nafar* for people, and *sar*

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for animate beings other than people.

چوار دانه کتاو <i>chwār dāna ktāw</i>	four books
پنج نەفەر <i>penj nafar</i>	five people
دە سەر مەر <i>da sar maʔ</i>	ten sheep

§ 12.1 **Ordinal numbers.** The ordinal numbers are formed from the cardinal numbers plus the suffix *-(h)am*, as follows:

1st یەکەم <i>yekam</i>	7th هەوتەم <i>ħawtam</i>
2nd دووھەم <i>dūham</i>	8th هەشتەم <i>ħashtam</i>
3rd سێھەم <i>seham</i>	9th نۆھەم <i>noham</i>
4th چوارەم <i>chwāram</i>	10th دەھەم <i>daham</i>
5th پێنجەم <i>penjam</i>	11th یازدەھەم <i>yānzaham</i>
6th شەشەم <i>shasham</i>	12th دوازدەھەم <i>dwānzaham, &c.</i>

§ 12.2 **Days of the Week and Months of the Year.** The days of the week, made up mostly of cardinal numbers and شەممە *shamma*, are as follows:

شەممە <i>shamma</i>	Saturday	چوارشەممە <i>chwārshamma</i>	Wednesday
یەکشەممە <i>yekshamma</i>	Sunday	پێنجشەممە <i>penjshamma</i>	Thursday
دووشەممە <i>dūshamma</i>	Monday	جموعە <i>jum'a</i>	Friday
سێشەممە <i>seshamma</i>	Tuesday		

§ 12.3 **Months of the Year and the Kurdish Calendar.** The traditional months of the year, which correspond to the signs of the zodiac, are as follows:

بەھار <i>BAHĀR SPRING</i>	تازستان <i>TĀWISTĀN SUMMER</i>
خاکالیو <i>khākalēwa</i> Aries, March 21–April 20	پوشپەر <i>pushpār</i> Cancer, June 22–July 22
بانەمەر <i>bānamaʔ</i> or گولان <i>gulān</i> Taurus, April 21–May 21	کەلووژ <i>galāwezhi</i> Leo, July 23–August 22
جوزمردان <i>jozardān</i> Gemini, May 22–June 21	خەرمائان <i>ħarmānān</i> Virgo, August 23–September 22

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<p>خەزان XAZÂN AUTUMN رەزبەر razbar Libra, September 23– October 22 خەزەلۆەر khazalwar or گەلارێزان galá- rezân Scorpio, October 23– November 21 سەرماوەز sarmâwaz Sagittarius, November 22–December 21</p>	<p>زێستان ZISTÂN WINTER بەفرانیار bafrânbâr Capricorn, Decem- ber 22–January 20 رێبەندان rebândân Aquarius, January 21–February 19 رەشەمە rashama Pisces, February 20– March 20</p>
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The names of the Western (Roman) months are as follows:

<p>کانوونی دووھەم kânûn i dûham January شوبات shubât February ئادار âdâr March نیسان nîsân April ئایار âyâr May حوزەیران huzayrân or حەزیران hazîrân June</p>	<p>تەموز tamûz July ئاب âb August ئەیلوول aylûl September تشرینی یەکەم tishrîn i yekam October تشرینی دووھەم tishrîn i dûham Novem- ber کانوونی یەکەم kânûn i yekam December</p>
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The recently instituted “Kurdish era” dates from 612 B.C., and the Kurdish year, like the Iranian, begins on **nawroz** نەورۆز, the vernal equinox, on or about March 21.

§ 13. Comparative and Superlative Adjectives. The comparative degree of the adjective is made by suffixing **-tir**, e.g. گەورەتر **gawra ‘big’ >** گەورەتر **gawratir ‘bigger,’** گەرم **garm ‘warm’ >** گەرمتر **garmtir ‘warmer,’** and زیاتر **zîyâ ‘much’ >** زیاتر **zîyâtir ‘more.’** The preposition of comparison is **la**, as in the following examples.

<p>ئەمڕۆ لە دوێنێ ساردترە. Amrô la dwênê sârdtir a.</p>	<p>Today is colder than yesterday.</p>
<p>ئەمە لەوە چاکترە. Ama l’ awa châktir a.</p>	<p>This is better than that.</p>

The superlative degree is formed by suffixing **-tîrîn**. Superlative adjectives so formed precede the nouns they modify, as in

<p>ساردترین روژ sârdtîrîn rozh</p>	<p>the coldest day</p>
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چاکرتین شتان <i>chäkirtîn shîtân</i>	the best things
جواترتین مندال <i>jwätirtîn mindâl</i>	the most beautiful child

§ 14. **Prepositions, Postpositions, Circumpositions.** Certain prepositions, in particular the prepositions *ba* 'in, at,' *da* 'to, in, into' and *la* 'by, to, in, at' and 'from,' occur as circumpositions that envelop the complement, that is, the preposition itself marks the beginning of the prepositional phrase, and the end of the complement is marked by a postpositional element like *-awa*, *-(d)â*, or *-râ*.

له دورروه <i>la dûrawa</i>	from afar
له خزهوه <i>la khoawa</i>	by itself, by oneself
ده نەرزیدا <i>da ar:îdâ</i>	on the ground
له خۆرا <i>la khor'â</i>	by itself, by oneself
له نیوێشه‌مدا <i>la nîwashawdâ</i>	in the middle of the night
له‌م وەختەدا <i>l' am wakhtîdâ</i>	at this time

The *d* of *dâ* is often dropped, particularly but not necessarily after *n*, giving *-'d*, as in

له کوردستانا <i>la Kurdîstân'â</i>	in Kurdistan
له ناوچه‌ی سۆرانا <i>la nâwcha i Sorân'â</i>	in the district of Soran
له شوێنه‌وارەکانی ناحیه‌ی خۆرمالیشا <i>la shwenawârakân i nâhiya i Khormâl'ish'â</i>	in the monuments of the Khormal region too
له پاشا <i>la pâsh'â</i>	after(wards)
له‌گەڵ منا <i>lagal min'â</i>	with me

The postpositional element does not usually, in and of itself, add anything substantial to the meaning of the prepositional phrase, and most prepositions occur without the postpositional element without any significant change in meaning—with the important exception of *la...dâ* 'in, at' and *la...awa* 'from,' where the postpositions define the meaning of *la*. When *la* lacks the postpositional element, the meaning must be ascertained from con-

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text.

Common prepositions and circumpositions:

به <i>ba</i> (په) to; with, by (instrumental)	له‌بایهت...سه‌وه <i>labābat ...awa</i> concern- ing, about
سه‌وه...به <i>babe ...awa</i> without	له‌باریهی...سه‌وه <i>labāra i ...awa</i> concerning
سه‌وه...به‌دم <i>badam ...awa</i> along with, while, during	له‌بانێ <i>labât i</i> instead of
سه‌وه...به‌لای <i>balâ i ...awa</i> in the opin- ion of	له‌برینی <i>labiret i</i> instead of
به‌پێش <i>bape i</i> according to	له‌دوای... <i>ladam ...dâ</i> behind
په‌ر له <i>bar la</i> before (temporal)	(دا) ... له‌گه‌ڵ <i>lagat ... (dâ)</i> with, together with
سه‌وه...به‌ر وهی <i>baraw i ...dâ</i> in the direc- tion of	سه‌وه... له‌لایهن <i>lalâyan ...awa</i> by (passive agent)
سه‌وه...به‌ر وه <i>baraw</i> in front of, toward	له‌ناو <i>lanâw</i> within
به‌ر دهم <i>bardam</i> before, in the face of	له‌نیو <i>lanew ...dâ</i> between, among
بێ <i>be</i> without	له‌پێناوی... <i>lapenâw i ...dâ</i> for the sake of
سه‌وه...به‌جگه‌ له <i>bejiga la ...awa</i> except for	له‌ر وهی <i>laraw i</i> with respect to
بۆ <i>bo</i> for	له‌ر وهی...سه‌وه <i>lare i ...awa</i> by means of; for
(تی) ده <i>da (te)</i> on, in	له‌ریگه‌... <i>laregâ ...dâ</i> for the sake of
ده‌گه‌ڵ <i>dagat</i> with	له‌سه‌ر <i>lasar</i> on, on top of; according to
دوای <i>dwâ i</i> after	له‌ژێر... <i>lazher ...dâ</i> under
له‌جگه‌ له <i>jiga la</i> except for, aside from	ناو <i>nâw</i> between, among
(له) له <i>la (le)</i> in, from	نیوان <i>newân</i> between, among
(دا)... له <i>la ... (dâ)</i> in, at	پاش <i>pâsh</i> after
سه‌وه... له <i>la ...awa</i> from, than	پێش <i>pesh</i> before (spacial)
(دا)... له‌په‌ر <i>labar ... (dâ)</i> in front of, before	وه‌ک <i>wak</i> like
سه‌وه... له‌په‌ر <i>labar ...awa</i> because of	
سه‌وه... له‌په‌ینی <i>labayn i ...dâ</i> between, among	

§ 14.1. Proposed Pronominal Prepositional Complements. When pro-

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nouns are complements of prepositions, they occur as enclitics unless they are to be particularly stressed. Pronominal compliments may be either preposed, i.e. added to the word preceding the preposition, or postposed, i.e. added to the preposition itself. When the following prepositions have enclitic complements, either pre- or postposed, they change their forms as follows:

- به **ba** becomes **بە** *pe*
- ده **da** becomes **دە** *te*
- له **la** becomes **لە** *le*
- هه **-à** becomes **-ه** *-è* (see §35 below)

All prepositions may take an independent pronoun as complement, as in **له** من *la min* 'from me.' If the pronoun is enclitic, the preposition changes to **لە** *le*. When the enclitic pronoun is postposed the phrase is **لە** من *lem* 'from me,' and such phrases with postposed complements generally occur as tag phrases, i.e. falling after the verb, or at the end of a clause or sentence. When the prepositional phrase falls before the verb, or before the end of a clause or sentence, the enclitic pronoun is usually preposed as **هه** *-im le*, and the enclitic pronoun must be attached to some available preverbal matter.

For instance, in the sentence

پرسیاریک له رفیقهکە دەکا *pirsyârêk la rafîqakay* he asks a question of his
dâkâ **friend**

if *rafîqakay* is changed to a pronoun and the prepositional phrase is a tag, the sentence becomes

پرسیاریک دەکا لێ *pirsyârêk dâkâ ley* he asks a question of **him**

Normally, however, the prepositional phrase would have a preposed complement as

پرسیاریک لێ دەکا *pirsyârêk le dâkâ* he asks a question of **him**

In the sentence

پرسیاریک له من دەکا *pirsyârêk la min dâkâ* he asks a question of **me**

min 'me' is stressed, but it could be expressed with an enclitic pronoun (and

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therefore not particularly stressed) as

پرسیارێکم لێ دەکا *pirsyārêkîm le dâkâ* he asks a question of **me**

It is important to realize that, for Kurdish speakers, the preposed enclitic pronoun is inextricably linked to the word to which it is attached—i.e., in the example above *pirsyārêkîm* must be pronounced as one word. If there is any pause, the place for it is between the pronoun and the preposition.

Other examples are:

- لێوان کۆی دەگرم < کۆییان لێ
 دەگرم *l' awân gwe dâgîrim* > I'm listening **to them**.
gweyân le dâgîrim.
- دەرگا بکەنەوه بۆ من < دەرگام بۆ
 بکەنەوه *dargâ bikanawa bo min* > Open the door **for me**.
dargâm bo bikanawa.
- پوولەئەگه لێ وەر دەگرم <
 پوولەئەگه لێ وەر دەگرم *pûtaka l' aw war dagire* > He takes the money **from**
pûtakay le war dagire. **him**.
- قسه بکەم بۆ تۆ < قسه بۆ
 بکەم *qsa bikam bo to* > *qsat bo* Let me tell **you** a story.
bikam.
- ئەمه بڵێم بە تۆ < ئەمەت بێ
 بڵێم. *ama bîem ba to* > *amat pe* Let me say this **to you**.
bîem.
- راوچی بەك هیندی ئەماوه بگاته
 رنوی < راوچی بەك هیندی
 ئەماوه بیگاتی. *râwchîyêk henday namâ-*
wa bigûtâ rewî > *râwchî-*
yêk henday namâwa biy-
gâtê. A hunter almost came
 upon the fox > A hunter
 almost came **upon it**.
- بەئەگه شتێك بباته من <
 بەئەگه شتێك بباتی *batkâ shîtêk biddâtâ min* > Maybe he'll give **me**
batkâ shîtêk biddâtê. something.
- قسه دەکا دەگەل تۆ < قسه
 دەگەل دەکا *qsa dakâ dagal to* > *qsat* He speaks **with you**.
dagal dakâ.
- ئەو بە لای منەوه گرێگه < ئەو
 بەلاوه گرێگه *aw balâ i minawa giring-*
tir a > *awim balâwa* He is more important **to**
giringtir a. **me**.

Similar is the construction involved in the idiom *khaw- le kawtîn*—literally “for sleep to fall on (someone)” — “to fall asleep,” as in *خەوی لێ کەوت* *kha-*

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wî le kawt ‘he fell asleep,’ *خەمۆم لێ نەگموت* *khawim le nâkawt* ‘I didn’t/couldn’t fall asleep.’ In this construction the person upon whom sleep falls is expressed by a pronominal enclitic on *kaw-*; if a 3rd-person “subject” is expressed, the resumptive construction is used, as in

کچەکان خەویان لێ گموت *kichakân khawyân le kawt* the girls fell asleep (lit., “the girls—sleep fell upon them”)

In all the previous examples, the preposed complement has preceded the preposition immediately, and generally this is the position it takes. However, a preposed complement separated from the preposition by other matter also occurs.

دەین خێوەتیەکم لە دەرەوێ شار
 یۆ هەلبەدن. *Dabe khewatêkim la dara-* They will have to pitch a
wa i shâr bo hatbidan. tent **for me** outside the
 city.

For the special cases in which preposed postpositional complements displace enclitic possessive pronouns, see §27.4.

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§ 15. **Present Copulas.** The present-tense copulas ('am, is, are') consist of the following enclitics:

POSTCONSONANTAL		POSTVOCALIC	
م -im	ین -în	م -m	ین -yn
یت -î(t)	ن -in	یت -y(t)	ن -n
ه -a	ن -in	یه -ya	ن -n

Examples are with کورد *kurd* 'Kurdish' and لێره *l'era* 'here':

<table border="0"> <tr> <td rowspan="3" style="font-size: 3em; vertical-align: middle;">{</td> <td>کۆردم kúrdim 'I am Kurdish'</td> <td>کۆردین kúrdîn 'we are Kurdish'</td> </tr> <tr> <td>کۆردی kúrdî</td> <td rowspan="2">کۆردن kúrdin 'you are Kurdish'</td> </tr> <tr> <td>کۆردیت kúrdît } 'you are Kurdish'</td> </tr> <tr> <td>کۆرده kúrda 's/he is Kurdish'</td> <td>کۆردن kúrdin 'they are Kurdish'</td> </tr> </table>	{	کۆردم kúrdim 'I am Kurdish'	کۆردین kúrdîn 'we are Kurdish'	کۆردی kúrdî	کۆردن kúrdin 'you are Kurdish'	کۆردیت kúrdît } 'you are Kurdish'	کۆرده kúrda 's/he is Kurdish'	کۆردن kúrdin 'they are Kurdish'	<table border="0"> <tr> <td rowspan="3" style="font-size: 3em; vertical-align: middle;">{</td> <td>لێرەم l'erám 'I am here'</td> <td>لێرەین l'eráyn 'we are here'</td> </tr> <tr> <td>لێرەیی l'eráyî</td> <td rowspan="2">لێرەن l'erán 'you are here'</td> </tr> <tr> <td>لێرەیت l'eráyî(t) } 'you are here'</td> </tr> <tr> <td>لێرەهه l'eráya 's/he is here'</td> <td>لێرەن l'erán 'they are here'</td> </tr> </table>	{	لێرەم l'erám 'I am here'	لێرەین l'eráyn 'we are here'	لێرەیی l'eráyî	لێرەن l'erán 'you are here'	لێرەیت l'eráyî(t) } 'you are here'	لێرەهه l'eráya 's/he is here'	لێرەن l'erán 'they are here'
{		کۆردم kúrdim 'I am Kurdish'	کۆردین kúrdîn 'we are Kurdish'														
		کۆردی kúrdî	کۆردن kúrdin 'you are Kurdish'														
	کۆردیت kúrdît } 'you are Kurdish'																
کۆرده kúrda 's/he is Kurdish'	کۆردن kúrdin 'they are Kurdish'																
{	لێرەم l'erám 'I am here'	لێرەین l'eráyn 'we are here'															
	لێرەیی l'eráyî	لێرەن l'erán 'you are here'															
	لێرەیت l'eráyî(t) } 'you are here'																
لێرەهه l'eráya 's/he is here'	لێرەن l'erán 'they are here'																

When the 3rd-person possessive enclitic (*-îl/-y*) is followed by the 3rd-person copula (*-a*), a special form, *-yatf*, is used.

کتاوه. <i>ktâw-a.</i>	It's a book.
کتاوی <i>ktâwî</i> > <i>ktâwyatf</i> .	his book > It's his book.

The negative copula is formed on the base *nfy-*:

نیم níym	I am not	نین níyn	we are not
نیت níyî(t)	you are not	نین níyn	you are not
نیه níya	he/she/it is not	نین níyn	they are not

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§ 16. **‘To Have.’** There is no verb in Kurdish equivalent to the English verb ‘to have.’ Kurdish expresses possession through the following formula:

noun possessed (indefinite or absolute) + possessive pronoun + *hâya/nîya* (present) or *hâbû/handûbû* (past) or some form of the verb *bûn* ‘to be’

پرسیاریکم ههیه. <i>Pirsyârêkim hâya.</i>	I have a question.
پرسیاریکم ههبوو. <i>Pirsyârêkim hâbû.</i>	I had a question.
پارهت ههیه. <i>Pârat hâya.</i>	You have money.
کتاوکی باشی نیه. <i>Kîawêkî bîshî nîya.</i>	He doesn't have a good book.
قەمەمانەمان ههبوو. <i>Qatamânman hâbû.</i>	We had some pens.
چەند کۆرتان ههیه؟ <i>Chand kuŕtân hâya?</i>	How many sons do you have?
زۆر پارەیان ههمنهبوو. <i>Zor pârâyân hanâbû.</i>	They didn't have much money.
تاقە کۆریکی دهی. <i>Tâqa kuŕekî dabe.</i>	He has an only son.

§ 17. **The Present Habitual/Progressive.** The present habitual tense corresponds to the English simple present used for habitual action (‘I go’), progressive action (‘I’m going’), and the future (‘I’ll go, I’m going to go’). It is formed from the present stem of the verb with a prefixed modal marker, which receives the stress, and the following suffixed personal endings.

CONSONANT STEMS		VOWEL STEMS	
-im	-in	-m	-yn
-î(t)	-in	-y(t)	-n
-e(t)	-in	-ê(t)/-(t)	-n

The inherent (*t*) shown for the 2nd- and 3rd-persons singular is characteristic of literary Kurdish and seldom appears in the more informal spoken lan-

¹ Unlike Kurmanji, Sorani Kurdish has no future tense. The future may be expressed periphrastically (‘I want to go,’ e.g.), but normally the future sense is gained from context.

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guage. It is recovered, however, when any enclitic or suffix is added to the verb form (see §18 below).

The modal prefix in Sulaymani Kurdish is *ê-*; in most other dialects the modal prefix is *dê-*. Since otherwise verbs are conjugated identically in all varieties of Sorani Kurdish, the modal marker will be shown in this book as *dê-*, and examples will be given with *ê-* or *dê-* as they occur in the texts from which they have been taken. Examples of the conjugation of verbs with present stems ending in a consonant are as follows (examples are *-ch-* 'go' and *-nûs-* 'write'):

	چوون <i>chûn</i> 'to go'		نوووسین <i>nûsîn</i> 'to write'	
1	دەچم <i>dáchim</i>	دەچین <i>dáchîn</i>	دەنووسم <i>dánûsim</i>	دەنووسین <i>dánûsîn</i>
2	دەچییت <i>dáchîit</i>	دەچن <i>dáchîn</i>	دەنووسیت <i>dánûsît</i>	دەنووسن <i>dánûsîn</i>
	دەچی <i>dáchî'</i>		دەنووسی <i>dánûsî</i>	
3	دەچییت <i>dáchet</i>	دەچن <i>dáchîn</i>	دەنووسیت <i>dánûset</i>	دەنووسن <i>dánûsîn</i>
	دەچی <i>dáche</i>		دەنووسی <i>dánûse</i>	

In the negative, the modal marker *ê-* is replaced by stressed *nê-* (< *na* + *ê-*).

نەچم <i>náchim</i>	نەچین <i>náchîn</i>	نەنووسم <i>nânûsim</i>	نەنووسین <i>nânûsîn</i>
نەچییت <i>náchîit</i>	نەچن <i>náchîn</i>	نەنووسیت <i>nânûsît</i>	نەنووسن <i>nânûsîn</i>
نەچی <i>náche</i>	نەچن <i>náchîn</i>	نەنووسیت <i>nânûse</i>	نەنووسن <i>nânûsîn</i>

The negative of the modal marker *dê-* is *nêda-*:

نەدەچم <i>nádachim</i>	نەدەچین <i>nádachîn</i>	نەدەنووسم <i>nádanûsim</i>	نەدەنووسین <i>nádanûsîn</i>
نەدەچییت <i>nádachîit</i>	نەدەچن <i>nádachîn</i>	نەدەنووسیت <i>nádanûsît</i>	نەدەنووسن <i>nádanûsîn</i>
نەدەچی <i>nádache</i>	نەدەچن <i>nádachîn</i>	نەدەنووسیت <i>nádanûse</i>	نەدەنووسن <i>nádanûsîn</i>

The negative of the Sulaymani habitual is occasionally used as an emphatic

¹Henceforth the second- and third-person singular forms will normally be given as *dáchîit* and *dáche*, with only the literary form in Arabic script but with both forms in transcription.

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negative in dialects that normally have the negative in *nâda-*, as in نانبوسم *nânûsim* 'I don't ever write' (which would then contrast with نه‌دنبوسم *nâdanûsim* 'I'm not writing') and ناكا قه‌بدين *qaydê nâkâ* 'it doesn't matter at all.'

For verbs with stems ending in a vowel, the personal endings combine with stems in *-a*, *-o*, and *-e* as follows (examples: کردن *kirdîn* 'to do,' present stem *که* *ka-*; روشتن *royshîn* 'to go away,' present stem *رۆ* *ro-*; گه‌ران *gařân* 'to turn,' present stem *گه‌رێ* *gaře-*). The only forms that show changes in the stem vowel are the 3rd-person singular of the *-a-* and *-o-* stems, which change to *-â(t)* and *-wâ(t)* respectively.

A-STEMS

ده‌کەم <i>dâkam</i>	ده‌کەین <i>dâkayn</i>
ده‌کەیت <i>dâkay(t)</i>	ده‌کەن <i>dâkan</i>
ده‌کە(ت) <i>dâkâ(t)</i>	ده‌کەن <i>dâkan</i>

Common verbs conjugated in the present tense like *kirdîn/ka-* are خستن *khistîn* 'to throw,' *که* *kha-*; بردن *birdîn* 'to carry,' *به* *ba-*; دان *dân* 'to give,' *ده* *da-*; گه‌شتن *gayshtîn* 'to reach,' *که* *ga-*.

O-STEMS

ده‌رۆم <i>dârom</i>	ده‌رۆین <i>dâroyn</i>
ده‌رۆیت <i>dâroyt</i>	ده‌رۆن <i>dâron</i>
ده‌رۆ(ت) <i>dârwâ(t)</i>	ده‌رۆن <i>dâron</i>

Like *ro-* are خواردن *khwârdîn* 'to eat,' *خو-* *kho-*; شۆردن *shurdîn* 'to wash,' *شو-* *sho-*.

Verbs with present stems in *-e*, of which there are many, keep the theme vowel unchanged throughout the conjugation, and in the 3rd-person singular nothing is added other than the inherent *-t*.

E-STEMS

ده‌گه‌رێم <i>dâgařem</i>	ده‌گه‌رێین <i>dâgařeyn</i>
ده‌گه‌رێیت <i>dâgařey(t)</i>	ده‌گه‌رێن <i>dâgařen</i>
ده‌گه‌رێ(ت) <i>dâgaře(t)</i>	ده‌گه‌رێن <i>dâgařen</i>

Like *gaře-* are all verbs with infinitives ending in *-ân*.

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One verb with a peculiar present tense is هاتن *hâtin* 'to come' (present stem به -*ye*). In Sulaymani Kurdish the present stem, *ye-*, is regularly conjugated but without the modal marker *a-*. In most other dialects, particularly Iranian varieties, the present stem combines with the modal marker *da-* to become *de-*. The two variants are conjugated in the present as follows:

SULAYMANI		NON-SULAYMANI	
بەم yem	بەین eyn	دەم dem	دەین deyn
بەیت yey(t)	بەین yen	دەیت، دەیت dey(t)	دەین den
(ت) بە ye(t)	بەین yen	دە(ت) دەیت de(t)	دەین den

The negative is regularly conjugated on the stem *nâye-*:

نایەم nâyem	نایەین nâeyn
نایەیت، نایە nâyey(t)	نایەین nâyen
نایە(ت) نایە، نایەیت nâyē(t)	نایەین nâyen

§ 18. **Verbs in -awa.** Many Kurdish verbs end with the suffix *-awa*, which has the following basic meanings: (1) 'again, back, re-,' as مەن *mân* 'to remain, be left' > مانەو *mânawa* 'to be left behind,' ویتن *witin* 'to say' > ویتەو *gotinawa* 'to say again, repeat,' گەڕان *gârân* 'to turn' > گەڕانەو *gârânawa* 'to return,' (2) 'open,' as in کردنەو *kirdinawa* 'to open,' and (3) to give a nuance of meaning to a verb, as سۆر کردن *sûr-kirdin* 'to make red' > سۆر کردنەو *sûr-kirdinawa* 'to sauté.' This said, it should also be noted that *-awa* often adds nothing of any real lexical significance to the verb but gives a perfective aspect instead. All such verbs are regularly conjugated. With verbs ending in *-awa*, the *-awa* suffix is added after the personal ending, as in

دەرگا دەگمەو <i>dargâ dakamawa</i>	I('ll) open the door
دەگمەو <i>dâgâenawa</i>	you/they('ll) return

Second- and third-person forms always recover the *t* inherent in the personal endings before *-awa*, as in

دەگمەو <i>dâgâetawa</i>	he'll return
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دەگەیتەوه *dakaytawa* you open

Full inflections of گەراپەتەوه *gaʔânawa* and کێدنیەوه *kirdinawa* are as follows:

دەگەرینتەوه dágařemawa	دەگەرینتەوه dágařeynawa
دەگەرینتەوه dágařeytawa	دەگەرینتەوه dágařenawa
دەگەرینتەوه dágařetawa	دەگەرینتەوه dágařenawa
دەگەمەوه dákamawa	دەگەیتەوه dákaynawa
دەگەیتەوه dákaytawa	دەگەیتەوه dákanawa
دەگاتەوه dákâtawa	دەگەیتەوه dákanawa

§ 19. **The Present Subjunctive.** Like the present habitual, the present subjunctive is formed from the present stem of the verb and the personal suffixes. The modal marker for the subjunctive is *bi-*.

چوون chûn	کێدنیەوه kirdinawa
بچم bîchîm	بکەمەوه bîkamawa
بچیت، بچی، bîchî(t)	بکەیتەوه bîkaytawa
بچیت، بچی، bîche(t)	بکەتەوه bîkâtawa
بچین bîchin	بکەیتەوه bîkanawa
بچین bîchin	بکەیتەوه bîkanawa

In compound verbs, the *bi-* prefix is optional, and when it is omitted the lack of a modal prefix identifies the verb as subjunctive. The modal prefix is regularly omitted with close compound verbs with prefixes like *war-* and *hat-*.

بانگ بکەم bâng (bî)kam	بانگ بکەین bâng (bî)kayn
بانگ بکەیت bâng (bî)kay(t)	بانگ بکەن bâng (bî)kan
بانگ بکات (بکات) bâng (bî)ká(t)	بانگ بکەن bâng (bî)kan
وەرگیرم wargirim	وەرگیرن wargirin
وەرگیریت، وەرگیریت wargiri(t)	وەرگیرن wargirin
وەرگیریت، وەرگیریت wargire(t)	وەرگیرن wargirin

When the preceding word ends in a vowel and the verb stem begins with a

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single consonant, the vowel of the modal prefix may be elided, giving, e.g.,

وا بزانم	<i>wā b'zānim</i>	I think (lit., if I know thus)
ئەم ووشەیه بنوسین	<i>am wushayê b'nūsîn</i>	let's write this word

This feature is not represented in the Kurdo-Arabic writing system.

The negative prefix for the subjunctive is *nâ-*, which replaces *bî-* where it occurs.

ئەچم	<i>nâchîm</i>	ئەچین	<i>nâchîn</i>	ئەکەم	<i>nâkam</i>	ئەکەین	<i>nâkayn</i>
ئەچیت	<i>nâchî(t)</i>	ئەچن	<i>nâchîn</i>	ئەکەیت	<i>nâkay(t)</i>	ئەکەن	<i>nâkan</i>
ئەچیت	<i>nâche(t)</i>	ئەچن	<i>nâchîn</i>	ئەکە(ت)	<i>nâkâ(t)</i>	ئەکەن	<i>nâkan</i>

The present subjunctive of the verb *bûn* 'to be' is based on the stem *b-*. It occurs both with and without the *bî-* prefix with the following conjugations:

WITHOUT PREFIX		WITH PREFIX	
بم	<i>bîm</i>	بین	<i>bîbîn</i>
بیت	<i>bî(t)</i>	بین	<i>bîbîn</i>
بیت	<i>be(t)</i>	بین	<i>bîbîn</i>
		بیم	<i>bîbîm</i>
		بیت	<i>bîbî(t)</i>
		بیت	<i>bîbe(t)</i>

When the verb means 'to be' the *bî-* prefix is omitted, but when it means 'to become' or is part of a compound verb like *nîzîk-bûn* 'to get near' or *âshkirâ-bûn* 'to be revealed' in the following examples, the *bî-* prefix is present.

مروڤ نای ناھومید بی.	<i>Mirov nâbe nâhumed be.</i>	One should not be despondent.
ئەیان دەویرا نێزیک مائەکانیان بینەو.	<i>Nâyândawerâ nîzîk î mâtakânyân bîbinawa.</i>	They didn't dare get near their houses.
دەترسێ روژێک بێت ئەم نېنخێه ئاشکرا بێ.	<i>Dâtîrse rozhêk bet am nihentâ âshkirâ bibe.</i>	She fears there will come a day this secret will be revealed.

The present subjunctive of *hâtin* 'to come' is regularly conjugated on the stem *be-* (for **bîye-*). Note that the 3rd-person singular subjunctive of *hâtin* is identical to the 3rd-person singular subjunctive of *bûn*, i.e. both are *be(t)*.

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هاتین *hâtîn*

بیم	bem	بین	beyn
بینی، بێت	bey(t)	بین	ben
بیت، بی	bet(t)	بین	ben

The verbs *henân* 'to bring' and *heshtin* 'to let' have subjunctives formed both on the regular stems *bîhen-* and *bîhet-* and on the contracted stems *ben-* and *bet-*:

REGULAR SUBJUNCTIVE		CONTRACTED SUBJUNCTIVE	
ههتانه <i>henân</i>			
بیهنیم	bîhenim	بیهنینه	bîhenîn
بیهنیت	bîhenî(t)	بیهن	bîhenin
بیهنت	bîhene(t)	بیهن	bîhenin
ههشتینه <i>heshtin</i>			
بیهلیم	bîhelim	بیهلینه	bîhelîn
بیهلیت	bîhelî(t)	بیهل	bîhelin
بیهلت	bîhele(t)	بیهل	bîhelin

The present subjunctive is used in the following instances:

(1) independently — i.e. not dependent upon a preceding construction — as a deliberative (English 'should'). In literary style, the interrogative particle ئایا *âyâ* often introduces the construction.

ئایا پاشمو پاش بگههتووه؟ *Âyâ pâshawpâsh bigêhê-tawa?* Should he retrace his steps?

سبههینی بیهیم؟ *Sbaynî bem?* Should I come tomorrow?

دورگا بکههتووه؟ *Dargâ bikaynawa?* Should we open the door?

(2) in the 1st persons as a cohortative ('let me, let's') and in the 3rd persons as a hortatory ('let him..., may he ...'). The 1st-person is often preceded by *bâ* or *wâra* ('c'mon').

بآ برۆین. *Bâ biroyn.* C'mon, let's go.

وهره، فیلکی لێ بکههین. *Wâra, felêkî le bikayn.* C'mon, let's play a trick on him.

نهبته دی. *Nâbetâ dî.* May it not happen.

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دانیشهوه. *Dā-binîshinawa.* Let them sit back down.

(3) as complement to all verbs and constructions of wanting (see §20), ability (see §21), necessity, etc.

ئەمەوی بچیه مانی. *Amawe bîchimà mâte.* I want to go home.

دەتوانم ببینم. *Datwânim bîbînim.* I can see you.

پێویستە که سەری لەو مرۆڤه
کلۆنه بدات که چاره‌برانی ئەکا.
Pewîst a ka sar i l' aw mirov a kitokâ bîdât ka châwarwânî akâ. It is necessary for her to pay a visit to that miserable man who is waiting.

پێویست نیه که بڵێم... *Pewîst nîya ka bîlem...* It is not necessary that I say...

(4) after a number of conjunctions like بەرله‌وهی *bar l' awaî* 'before' and بە ئه‌وهی *ba be awaî* 'without'¹

بەرله‌وهی بچي. *bar l' awaî biche...* before he goes/went...

بەرله‌وهی ئیوه دابنیشن... *bar l' awaî ewa dâ-binîshin...* before you sit/sat down...

بە ئه‌وهی قسه‌ بکا، روڤشت. *Ba be awaî qsa bikâ, roysht.* Without speaking, he left.

بە ئه‌وهی بتبیني... *ba be awaî bîbîne...* without his/her seeing you...

(5) in the protasis of a possible conditional:

ئەمە ئه‌گەر به‌تە دی، ئەتوانین
بڵین... *Ama agar betâ dî, atwânîn bîlên...* If this should come about, we can say that...

ئەگەر بته‌وی، دەتوانی. *Agar bitawe, datwânî.* If you want to, you can.

¹ *Bar l' awaî* is always followed by the present subjunctive; the proper tense for English translation is gained from context. In English 'without' is followed by a gerund, but in Kurdish it is followed by a subjunctive clause, which is necessarily personal.

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ئەگەر بەت و هیزری ئەتۆم بو
 شەر و کۆشتار و لە ناو بردن بە
 کار هینتری ...
*Agar bet u hez i atom bo
 sha' u kush'tar u la n'aw
 birdin ba k'ar b'henre...*

If it **should be** that the
 power of the atom **be**
used for war, slaughter,
 and destruction...

§ 20. 'To Want.' The Kurdish verb corresponding to the English verb 'want' is *wîstin* (present stem *we-*). The construction that serves as the present tense of this verb is compounded of the prefix (*d/*)- (negative *nâ-*) + possessive pronoun enclitic + *-awe*. The full inflection of the present tense is as follows:

AFFIRMATIVE PRESENT

دەمەوی dámawe	دەمانەوی dámânawe
دەتەوی dátawe	دەتانەوی dátânawe
دەپەوی dáyawe	دەپانەوی dáyânawe

NEGATIVE PRESENT

نەمەوی námawe	نەمانەوی námânawe
نەتەوی nátawe	نەتانەوی nátânawe
نەپەوی náyawe	نەپانەوی náyânawe

PRESENT SUBJUNCTIVE

بەوی bímawe	بەمانەوی bímânawe
بەتەوی bítawe	بەتانەوی bítânawe
بەپەوی bíyawe	بەپانەوی bíyânawe

When the complement, or logical object, of *wîstin* (i.e. what one wants) precedes the verb, the "subject" pronominal enclitics are usually attached to the complement, and the verb is the invariable 3rd-person singular (*djawe* (negative *nâwe*). The full present "conjugation" of this construction is:

AFFIRMATIVE

NEGATIVE

م دەوی -im dáwe	مان دەوی -mân dáwe	م ناوی -im nâwe	مان ناوی -mân nâwe
ت دەوی -it dáwe	تان دەوی -tân dáwe	ت ناوی -it nâwe	تان ناوی -tân nâwe
ی دەوی -î dáwe	یان دەوی -yân dáwe	ی ناوی -î nâwe	یان ناوی -yân nâwe

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as in the following examples:

ئەو دەم ئەوی <i>Awām awe.</i>	I want that.
ئەم شتائەمی ناوی <i>Am shitānāy nāwe.</i>	He doesn't want these things.

All verbal complements of 'want' are in the subjunctive, as in the following paradigm of 'want to go':

دەمەوی بچم <i>dāmawe bīchīm</i>	دەمانەوی بچین <i>dāmānawe bīchīn</i>
دەتەوی بچیت <i>dātawe bīchī(t)</i>	دەتانەوی بچین <i>dātānawe bīchīn</i>
دەپەوی بچیت <i>dāyawe bīche(t)</i>	دەپانەوی بچین <i>dāyānawe bīchīn</i>

Other examples are as follows:

ئەتەوی نامەپەك بنوو سی. <i>Atawe nāmāyèk binūsī.</i>	You want to write a letter.
ئەپەوی كتاویك بکری. <i>Ayawe ktāwèk bikre.</i>	He wants to buy a book.
دەمانەوی نامەپەك بنوو سین. <i>Damānawe nāmāyèk binūsīn.</i>	We want to write a letter.
ئەتانەوی پرسپیارێك بکەن؟ <i>Atānawe pirsyārèk bikan?</i>	Do you (pl) want to ask a question?
ئەپانەوی دەرس بچوین. <i>Nāyānawe dars bikhwe-nīn.</i>	They do not want to study.

Wistin is conjugated as a transitive verb in the past (see §27 below).

§ 21. 'To Be Able.' The verb 'to be able' is توانین *twānīn* (pres. stem توان- *twān-*). *Twānīn* is regularly conjugated in the present, and it is necessarily followed by a subjunctive complement. Below is given the full present conjugation, affirmative and negative, of 'can/can't say':

دەتوانم بڵێم <i>dātwanīm bīlēm</i>	دەتوانین بڵێین <i>dātwanīn bīlēyn</i>
دەتوانیت بڵێت <i>dātwanī(t) bīlēt</i>	دەتوانن بڵێن <i>dātwanīn bīlēn</i>
دەتوانیت بڵیت <i>dātwanē(t) bīlēt</i>	دەتوانن بڵین <i>dātwanīn bīlēn</i>
ناتوانم بڵێم <i>nātwanīm bīlēm</i>	ناتوانین بڵێین <i>nātwanīn bīlēyn</i>
ناتوانیت بڵیت <i>nātwanī(t) bīlēt</i>	ناتوانن بڵین <i>nātwanīn bīlēn</i>

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ناتوانیت ناوانیت بلیت *nâtwanî(t) bîlêt* ناتوان بلیت *nâtwânîm bîlên*

The subjunctive is regularly formed: بتوانیت *bîtwânîm*, بتوانیت *bîtwânî(t)*, بتوانیت *bîtwânî(t)*, &c., negative subjunctive: نەتوانیم *nâtwânîm*, نەتوانیت *nâtwânî(t)*, &c. *Twânîn* is conjugated as a transitive verb in the past (see §27 below).

§ 22. 'To Remember.' The idiom used for 'to remember' is *la bîr bân*, literally "to be in the mind." The construction of the idiom, like the present of *wîstin*, depends upon whether or not there is preposed matter.

NOTHING PREPOSED

WITH PREPOSED MATTER

بیرمه *la bîrîm a* له بیرمه *la bîrîm a* له بیرمه *la bîrîm a* له بیرمه *la bîrîm a* له بیرمه *la bîrîm a*
 بیت *la bîrî a* له بیرته *la bîrî a* له بیرته *la bîrî a* له بیرته *la bîrî a* له بیرته *la bîrî a* له بیرته *la bîrî a*
 بیانه *la bîrî a* له بیریه *la bîrî a* له بیریه *la bîrî a* له بیریه *la bîrî a* له بیریه *la bîrî a* له بیریه *la bîrî a*

Simple 'I remember,' 'you remember,' &c. (without mentioning what one remembers) are *la bîrîm a*, *la bîrî a*, &c. (negative *la bîrîm nîya*, *la bîrî nîya*, *la bîrî nîya*). However, if anything is preposed to the construction, that is, what one remembers, the enclitic pronouns are detached from *bîr* and attached to the preposed matter, as in the following:

Aw rozhânâm la bîr a. I remember those days.

Hence, the prepositional phrase is actually *-m la bîr*, where the complement to *la bîr*, *-(i)m*, has been preposed, or placed before the preposition. Other examples are the following:

Nâwimî la bîr nîya. He doesn't remember my name.

Watâm i pîrsyarêkê la bîr nâbû. You didn't remember the answer to the question.

Other constructions involving *bîr* are *-î bîr hâtin* and *-î bîr kawtinawa* 'to remember,' all of which usually take preposed pronominal enclitics.

Wât ba bîrâ hât ka... Thus you remembered that...

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شیتێکم هات بە بیرا. <i>Shitèkim hât ba bîrâ.</i>	I remembered something.
دایکیان گەوتەوێه بیر. <i>Dâykyân kawtawâ bîr.</i>	They remembered their mother.
وەگۆو شیتێکیان بیر گەوتینێه‌وه. <i>wakû shîtèkyân bîr kawti- betawâ</i>	as though they remem- bered something
and <i>la bîr chûn</i> 'to forget.'	
نێوی ئێو پیاوهم له بیر چوو. <i>Nêw i aw pyâwám la bîr chû.</i>	I forgot that man's name.
شیتێکت له بیر چوو؟ <i>Shitèkît la bîr chû?</i>	Did you forget some- thing?

§ 23. **Pronominal Objects of Verbs.** Direct-object pronouns of verbs in the present tense and the present subjunctive mood are normally enclitics attached to some part of the verbal conglomerate (i.e. the verb, any preverbal prefixes, compounding agent). Identical to the possessive enclitic pronouns, the direct-object pronouns are as follows:

AFTER CONSONANTS		AFTER VOWELS	
م -im	مان -mân	م -m	مان -mân
ت -it	تان -tân	ت -t	تان -tân
ی -î	یان -yân	ی -y	یان -yân

The enclitic pronouns are attached in the following order:

1. If the verb is compound, the pronoun object is added to the preverb:¹

بایگم ده‌گن. <i>bângim dêkan.</i>	They are calling me.
وهری ده‌گیرن. <i>warî dêgîrîn.</i>	We'll take it up.
ئهم‌محمد هه‌لیان ده‌گرن. <i>Ahmad hanyân dêgîre.</i>	Ahmad will pick them up.
فه‌ری فه‌م. <i>ferî âbim.</i>	I'll learn it.

¹A preverb may be (1) a noun like *bâng* 'call' as in *bâng kirîn* 'to call,' (2) an adjective like *âshkirâ* 'obvious' as in *âshkirâ kirîn* 'to clarify,' or (3) a directional element like *war* 'up' as in *war-gîrîn* 'to take up.'

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2. If the verb is not compound, the pronoun object is added to the model prefix (*á-, dá-, b/-*) or the negative prefix (*nâ-, ná-*):

دەیانینی. <i>dâyânînî.</i>	He'll see them .
دەیتینم. <i>dâtînim.</i>	I'll see you .
نەیدەناسم. <i>nâyânîsim/nâydanîsim.</i>	I don't know him .
نەیکرم. <i>nâykîm.</i>	I'm not going to buy it .
ئەمەوی بیكرم. <i>amawe bîykîm.</i>	I want to buy it .
هەز ئەکەم بێنەرمەوہ یۆ رەفتیک. <i>Haz akan bîynerimawa bo raftîkîm.</i>	I'd like to send it to a friend of mine.
رۆو بکەینە ولاتیک کەس نەمانناسی. <i>Râ bikaynâ wilâtîk kas namânâse.</i>	Let's go to a country where nobody knows us .

§ 24. **The Imperative.** The singular imperative of verb stems ending in vowels is formed from *b/-* + the present stem. The plural imperative is exactly like the 2nd-person plural subjunctive. As in the subjunctive of close compound verbs, the *b/-* prefix is usually omitted; in open compounds it is generally found but may be omitted.

INFINITIVE	PRES. STEM	SINGULAR IMPERATIVE	PLURAL IMPERATIVE
kirdîn	ka-	بکە bîka	بکەن bîkan
royshtîn	ro-	برۆ bîro	برۆن bîron
tawâw-kirdîn	tawâw-ka-	تەواو (ب)کە tawâw-(bî)ka	تەواو (ب)کەن tawâw-(bî)kan

If the present stem ends in a consonant, the singular imperative is formed from *b/-* + present stem + *-a*. The plural imperative is identical to the 2nd-person plural subjunctive.

bûn	b-	بە bîba	بین bîbin
chûn	ch-	بچە bîcha¹	بچین bîchîn

¹ In addition to *bîcha*, *chûn* has several alternative imperatives, viz. *bîcho* and *bîchora*.

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girtin	gir-	بگره bigira	بگرن bigirin
nûşin	nûş-	بنووسه bînûsa	بنووسن bînûsin
gwe-girtin	gwe-gir-	گوهی (د) کره gwe-(bi)gira	گوهی (د) بگرن gwe-(bi)girin
dâ-nîştin	dâ-nîsh	دانهی (د) نیشه dâ-(bi)nîsha	دانهی (د) نیشن dâ-(bi)nîshin
wis-bûn	wis-b-	وس به wis-ba	وس بن wis-bin

Note the irregular singular imperatives of *birdin*, *dân*, *khistin*, and the totally irregular imperative of *hâtin*:

birdin	ba-	ببهره bîbara	ببهن bîban
dân	da-	ددهره dîdara	ددهن dîdan
khistin	kha-	کخهه kîkhara	کخهن kîkhan
hâtin	ye-	وههه wîra	وههن wîrin

The *bi-* prefix of the imperative takes pronominal direct objects exactly like the subjunctive prefix:

به چاوی خۆت ببینه چۆن !بیاوێکم!	<i>Ba çawî i khot bîmbîna chon pyâwêkim!</i>	See (me) with your own eyes what kind of man I am!
ببینه له گه‌ل خۆت!	<i>Bîyheha lagat khot!</i>	Bring him/her/it with you!

Imperatives are often preceded by the “attention-getting” particle *da*.

The negative imperative prefix is *mâ-*, which replaces *bi-* where it occurs.

مه‌گری!	<i>Mâgri!</i>	Don't cry!
مه‌ببینه!	<i>Mâyheha!</i>	Don't bring it!
دامه‌نیشه!	<i>Dâ-mânîsha!</i>	Don't sit down!

§ 25. **The Simple Past (Intransitive).** The simple past (preterite) of intransitive verbs is formed by adding unstressed personal suffixes to the past stem of the verb. The past stem is derived by deleting the *-(i)n* ending of the infinitive, e.g., *hâtin* > *hât-*, *bûn* > *bû-*.

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AFTER CONSONANTS		AFTER VOWELS	
-im	-în	-m	-yn
-î(t)	-in	-y(t)	-n
—	-in	—	-n

Examples of the simple past inflection are from هاتن *hâtin* 'to come,' بوون *bûn* 'to be,' گهین *gayîn* 'to arrive' (int.), and مان *mân* 'to remain.'

هاتم <i>hâtîm</i>	هاتین <i>hâtîn</i>	بووم <i>bûm</i>	بوون <i>bûyn</i>
هاتیت <i>hâtî(t)</i>	هاتین <i>hâtîn</i>	بوویت <i>bûy(t)</i>	بوون <i>bûn</i>
هات <i>hât</i>	هاتین <i>hâtîn</i>	بوو <i>bû</i>	بوون <i>bûn</i>
گهیم <i>gayîm</i>	گهیین <i>gayîyn</i>	مام <i>mâm</i>	ماین <i>mâyyn</i>
گهیت <i>gayîy(t)</i>	گهیین <i>gayîyn</i>	مایت <i>mây(t)</i>	مان <i>mân</i>
گهی <i>gayî</i>	گهیین <i>gayîyn</i>	ما <i>mâ</i>	مان <i>mân</i>

The negative is formed by prefixing *nâ-*:

نهاتم <i>nâhâtîm</i>	نهاتین <i>nâhâtîn</i>	نهبووم <i>nâbûm</i>	نهبوون <i>nâbûyn</i>
نهاتیت <i>nâhâtî(t)</i>	نهاتین <i>nâhâtîn</i>	نهبوویت <i>nâbûy(t)</i>	نهبوون <i>nâbûn</i>
نهات <i>nâhât</i>	نهاتین <i>nâhâtîn</i>	نهوو <i>nâbû</i>	نهبوون <i>nâbûn</i>
نهگهیم <i>nâgayîm</i>	نهگهیین <i>nâgayîyn</i>	نهما <i>nâmâm</i>	نهماين <i>nâmâyyn</i>
نهگهیت <i>nâgayîy(t)</i>	نهگهیین <i>nâgayîyn</i>	نهایت <i>nâmây(t)</i>	نمان <i>nâmân</i>
نهگهی <i>nâgayî</i>	نهگهیین <i>nâgayîyn</i>	نما <i>nâmâ</i>	نمان <i>nâmân</i>

The *t* of the 2nd-person singular form is recovered if the verb has any suffix ending like *-awa* or the directional suffix *-â*. For example, the verbs *hâtinawa* 'to come back' and *chûnâ mâl* 'to go home' are conjugated as follows:

هاتمه <i>hâtîmawa</i>	هاتینمه <i>hâtînawa</i>	چومه مأل <i>chûmâ mâl</i>	چوینه مأل <i>chûynâ mâl</i>
هاتیتمه <i>hâtîyawa</i>	هاتینمه <i>hâtînawa</i>	چوینته مأل <i>chûyâ mâl</i>	چوینه مأل <i>chûnâ mâl</i>
هاتمه <i>hâtawa</i>	هاتینمه <i>hâtînawa</i>	چوره مأل <i>chûâ mâl</i>	چوینه مأل <i>chûnâ mâl</i>

§ 26. **The Past Habitual/Progressive (Intransitive).** The past habitual ('I used to go') and progressive ('I was going') is formed by adding the habitu-

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al/progressive prefix (*d*)/*d*- to the simple past.

دهاتم	دهاتين	دهگيم	دهگين
dáhâtîm	dáhâtîn	dâgayîm	dâgayîyn
دهاتيت	دهاتين	دهگييت	دهگين
dâhâtî(t)	dâhâtîn	dâgayîy(t)	dâgayîyn
دهات	دهاتين	دهگي	دهگين
dâhât	dâhâtîn	dâgayî	dâgayîyn

For past habituals in *d*-, the negative is formed by prefixing *nâ*- to the affirmative, but, unlike the present, the negative prefix does not combine with the modal prefix:

نهاتم	نهاتين	نهگيم	نهگين
nâhâtîm	nâhâtîn	nâgayîm	nâgayîyn
نهاتيت	نهاتين	نهگييت	نهگين
nâhâtî(t)	nâhâtîn	nâgayîy(t)	nâgayîyn
نهات	نهاتين	نهگي	نهگين
nâhât	nâhâtîn	nâgayî	nâgayîyn

For past habituals in *dâ*-, the negative is regularly formed by prefixing *nâ*- to the affirmative:

ندهاتم	ندهاتين
nâdahâtîm	nâdahâtîn
ندهاتيت	ندهاتين
nâdahâtî(t)	nâdahâtîn
ندهات	ندهاتين
nâdahât	nâdahâtîn
ندهگيم	ندهگين
nâdagayîm	nâdagayîyn
ندهگييت	ندهگين
nâdagayîy(t)	nâdagayîyn
ندهگي	ندهگين
nâdagayî	nâdagayîyn

As in the present tense, in the Suleymani dialect the marker is *d*-, and it is used as both past habitual and past progressive; in other dialects the marker is *dâ*-.

§ 27. **The Simple Past (Transitive): The Ergative.** The simple past tense of transitive verbs is formed from the past stem of the verb and an agent affix—the ergative construction.¹ The agent affixes are identical to the enclitic

¹ In ergative-type constructions what we think of as the subject is the “agent” (or “logical subject”) and what we think of as the direct object is the “patient” (for Sorani we will also call it “logical object”). In ergative languages that also have case, the agent is in an oblique case (and/or otherwise marked) and the patient is in the nominative (or subjective) case with the verb agreeing in number (and gender if applica-

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possessive pronouns:

م	-(î)m	مان	-mân
ت	-(î)t	تان	-tân
ی	-î-y	یان	-yân

The agent affix usually precedes the verb and is attached to some preverbal matter (more about which shortly) to give the following “conjugation” of *khwârdin* ‘to eat.’

م خوارد	-im khwârd	مان خوارد	-mân khwârd
ت خوارد	-it khwârd	تان خوارد	-tân khwârd
ی خوارد	-î khwârd	یان خوارد	-yân khwârd

If only the verb is expressed, or only the verb and its logical subject, the agent affixes are added to the end of the past stem, as

خواردم	khwârdim	خواردمان	khwârdmân
خواردت	khwârdit	خواردتان	khwârdtân
خواردی	khwârdî	خواردیان	khwârdyân

If anything other than the verb is expressed, then the agent is affixed to the first available preverbal matter—“available preverbal matter” includes the following categories in hierarchical order:

- (1) the negative prefix, as in

نەخوارد	<i>námkhwârd</i>	I didn’t eat (it).
نەتیت	<i>nâdtî</i>	you didn’t see (him/her/it).

ble) with the patient. In Kurmanji Kurdish, for example, where a distinction between independent subject and oblique pronouns has been retained, the subject pronoun for ‘he’ is *ew*, and the oblique ‘him’ is *wî*; the subject ‘I’ is *ez*, and the oblique ‘me’ is *min*. ‘He saw me’ in Kurmanji is *wî ez dîtîm* (where *dîtîm* agrees with the patient *ez*), and ‘I saw him’ is *min ew dîtî*. Sorani, having lost independent oblique pronouns, resorts to pronominal enclitics to express the agent. An oversimplification is to think of the ergative as a passive (e.g., ‘the dog bit the man’ expressed as ‘by the dog the man was bit’), but it is important to realize that speakers of ergative-type languages by no means think of the construction as passive (particularly since Sorani Kurdish has a passive, see §34 below).

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نەنووسی *nəynūsi* he didn't write (it).

Full inflection of the negative past tense of *khwārdin* is as follows:

نەخوارد <i>námkhwārd</i>	نەماخوارد <i>námānkhwārd</i>
نەتخوارد <i>nátkhwārd</i>	نەتاخوارد <i>nátānkhwārd</i>
نەیخوارد <i>náykhwārd</i>	نەیاخوارد <i>náyānkhwārd</i>

(2) the progressive prefix, as in

دەنووسی <i>dəmnūsi</i>	I was writing (it).
دەپهست <i>daybast</i>	he was tying (it).

Full inflection of the progressive past tense of *khwārdin* is as follows:

دەخوارد <i>dámkhwārd</i>	دەماخوارد <i>dámānkhwārd</i>
دەتخوارد <i>dátkhwārd</i>	دەتاخوارد <i>dátānkhwārd</i>
دەیخوارد <i>dáykhwārd</i>	دەیاخوارد <i>dáyānkhwārd</i>

(3) a compounding preverb as in

هەنگرت <i>halingirt</i> .	I took (it).
دەریینتا <i>darīhenā</i>	he took (it) off/out.

Full inflections of the past tenses of *hał-girtin* 'to pick up' and *nāma-nūsin* 'to write letters' are as follows:

هەنگرت <i>halingirt</i>	هەلینگرت <i>halmāngirt</i>
هەلتگرت <i>haltigirt</i>	هەلتانگرت <i>haltāngirt</i>
هەلیگرت <i>haligirt</i>	هەلیانگرت <i>halyāngirt</i>
نەمام نووسی <i>nāmam nūsi</i>	نەمامان نووسی <i>nāmamān nūsi</i>
نەمات نووسی <i>nāmat nūsi</i>	نەماتان نووسی <i>nāmatān nūsi</i>
نەمای نووسی <i>nāmay nūsi</i>	نەمایان نووسی <i>nāmayān nūsi</i>

(4) the logical object (patient) of the verb, as in

نەمکەم نووسی. <i>nāmakām nūsi.</i>	I wrote the letter.
ئەو کارەى نەکرد. <i>aw kārdy nākird.</i>	He didn't do that.

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When the logical object is modified by the enclitic *-isht/-ysh* 'too, also,' the enclitic comes between the logical object and the agent affix:

براکانی ژیمکه نیشی بانگ کرد. *birakân i zhinakâyshî* **He** invited his wife's
bâng kird. brothers also.

(5) a prepositional phrase other than temporal or manner,¹ as in

بۆ رفیقێکیان نووسی. *Bo raftiqêkyân nûsi.* **They** wrote it to a friend.
با پێویستمان زانی بیا نووسیموه و چاپیان بکهم. *Ba pēwistim zāni biān- nūsīmawa u chāpyān bikam.* **I** considered it necessary to write them down and get them printed.

Generally speaking, the only things to which the agent affix cannot be joined are (1) the expressed logical subject to which the agent affix refers (*pyāwakā wîfî* 'the man said'), (2) temporal adverbs and phrases like 'today' and 'at that time,' and (3) prepositional phrases of manner (generally with the preposition *ba*) like به توورێشموه *ba tūāfāwa* 'in anger,' *ba pala* 'in haste,' and به ههله *ba hata* 'in error.'

An overtly expressed logical subject in no way obviates the necessity for a third-person agent affix, but the agent affix cannot be attached to the logical subject.

کابرای پیر درمه کانی و دهگرت. *Kābrā i pîr diramakānî* **The old gent** took the dir-
wargirt. hems.
کۆمکانه به منیان وت. *Kuřakān ba minyān wî.* **The boys** said to me.
من به کۆمکانه وت. *Min ba kuřakānim wî.* **I** said to the boys.

Each and every transitive verb in the past tense must have its own agent affix, i.e. one agent affix cannot serve more than one verb. For example, in the phrase *rîyî kird u guřî* ('he faced him and said'), the first agent affix, -y, serves only the verb *rî-kird*; the second verb, *gut*, must also have an agent affix, and since there is no preposed matter, the affix is on the end of the verb.

¹ Prepositional phrases with pronominal complements present a special problem. See §27.3 below.

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When a phrase consists only of an expressed logical subject (agent), prepositional matter to which the agent affix cannot be attached, and verb, then the agent affix is attached to the verb:

... كچهكه به تووره ئیهوه وتی *kichaká ba tûrâtawa* the girl said angrily...
wîñ...

§ 27.1. **The Ergative in South Sorani.** In North Sorani the past tense of all transitive verbs is made on the ergative model with agent affixes as described above. In South Sorani, however, a split has occurred. Generally, the ergative construction has been displaced by the non-ergative construction on the model of intransitive past verbs (and doubtlessly under the influence of Persian). However, the older ergative construction has remained for certain figurative expressions. Although the ergative is theoretically available for any past transitive verb, its use may produce a statement on the figurative plane that sounds “funny” or odd—i.e. a figurative use that really has no conventional application. For instance, the verb مائى سووتن *mâî sâtin* ‘to burn someone’s house’ may have an actual, literal application, as in

مائىكهى دارا سووتم *mâlaká i Dârâ sâtim* I burned Dara’s house
 down

or it may have a figurative application, as in

مائىكهى دارام سووت *mâlaká i Dârâm sât* “I burned Dara’s house”

but here, since it is ergative, it is figurative and really means “I ruined him,” “I did him in.” The verb نان خواردن *nân-khwârdin* ‘to eat bread’ may be either actually ‘to eat (some) bread’ or figuratively ‘to break bread, have a meal, enjoy someone’s hospitality.’ On the actual level the past tense is *nân khwârdim*, as in

نان خواردم *nân khwârdim* I ate bread.

while on the figurative level the past tense is *nânim khwârd*, as in

لەتەك ئیوه نایم خواردم *Latak ewa nânim khwârd*. I broke bread with you (I
 enjoyed your hospitality).

North Sorani, with no such differentiation, expresses these two examples as

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mâtaká i Dârâm sûtâ and *nânim khwârd* in all situations (*nân khwârdim* is meaningless in North Sorani).

§ 27.2. **Pronouns as Logical Objects of Past Transitive Verbs.** With past transitive verbs, when the agent affix precedes the verb, enclitic pronominal logical objects are attached to the past stem of the verb, but the enclitics used are the subject endings for the intransitive past,¹ as in the following paradigm of the verb *âgâ-kirdîn* 'to inform' with the 3rd-person singular agent affix -y.

تاکێ کردم *âgây kirdim* he informed **me** تاکێ کردین *âgây kirdîn* he informed **us**
 تاکێ کردیت *âgây kirdî(t)* he informed **you** تاکێ کردن *âgây kirdîn* he informed **you**
 تاکێ کرد *âgây kird* he informed **him/her** تاکێ کردن *âgây kirdîn* he informed **them**
 A 3rd-person singular logical object is not overtly expressed with a pronominal suffix since it is implicit in the zero ending of the verb (as in the second example below).

نەمدیتیت، نەمدیت <i>nâmdîtî(t)</i>	I didn't see you
نەمدیت <i>nâmdît</i>	I didn't see him/her/it
هەڵتگرتن <i>heltgirtin</i>	you picked them up
نەماندیتن <i>nâmândîtin</i>	we didn't see you (pl)
دەتاتکێشان <i>dâtânkeshân</i>	you (pl) were pulling them

With a 3rd-person plural inanimate logical object, the verb optionally agrees in number with the logical object. In the example, کەبرای پێر درەمسەکانی وەرگرت، *kâbrâ i pîr diramakânî wargirt* 'the old gent took the dirhems,' the verb could also be وەرگرتن *wargirtin* to agree with the plural logical object. Similarly, in the sentence

پیاویک کتاوەکانی گرتی (کەرتن) *Pyâwêk ktâwêkânî kîrtî(n)*. A man bought the books.

the verb *kîrtî* may agree with the plural logical object as *kîrtî(n)*. With 1st- and

¹ Another way of analyzing this pattern is to think of the past transitive verb *dît* as meaning "saw him/her/it." Similarly, *dîtîm* means "saw me," *dîtî(t)* means "saw you." The logical subjects of these verbs must be expressed by agent affixes.

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2nd-person logical objects and with animate 3rd persons, the verb performs with the object in both number and person.

When the agent affix does not precede the verb (i.e. if only the verb, or verb + logical subject, and no other element is present), the logical subject agent affix is suffixed to the verb first, and the logical object follows the agent affix **except for the 3rd-person singular agent**. When the logical subject is 3rd-person singular, the order is reversed: the logical object precedes the logical subject. In the table below are all available forms using *dîtin* 'to see' as an example; the logical objects are given in boldface. Again, a 3rd-person singular logical-object pronoun is not expressed; it is built into the verb.

	me	you	him/her	us	you	them
I saw	—	دیتیم <i>dîtîmî(t)</i>	دیت <i>dîtîm</i>	—	دیتین <i>dîtîmin</i>	دیتین <i>dîtîmin</i>
you saw	دیت <i>dîtîm</i>	—	دیت <i>dîtît</i>	دیتین <i>dîtîtîn</i>	—	دیت <i>dîtîm</i>
s/he saw	دیت <i>dîtîmî</i>	دیت <i>dîtîtî</i>	دیت <i>dîtî</i>	دیت <i>dîtîmî</i>	دیت <i>dîtîmî</i>	دیت <i>dîtîmî</i>
we saw	—	دیت <i>dîtîmânî(t)</i>	دیت <i>dîtîmân</i>	—	دیت <i>dîtîmânin</i>	دیت <i>dîtîmânin</i>
you saw	دیت <i>dîtîmânîm</i>	—	دیت <i>dîtîmân</i>	دیت <i>dîtîmânîn</i>	—	دیت <i>dîtîmânîn</i>
they saw	دیت <i>dîtîmânîm</i>	دیت <i>dîtîmânî(t)</i>	دیت <i>dîtîmân</i>	دیت <i>dîtîmânîn</i>	دیت <i>dîtîmânîn</i>	دیت <i>dîtîmânîn</i>
	me	you	him/her	us	you	them
I didn't see	—	نەدیت <i>nâmdîtî(t)</i>	نەدیت <i>nâmdît</i>	—	نەدیت <i>nâmdîtîm</i>	نەدیت <i>nâmdîtîm</i>
you didn't see	نەدیت <i>nâmdîtîm</i>	—	نەدیت <i>nâmdît</i>	نەدیت <i>nâmdîtîn</i>	—	نەدیت <i>nâmdîtîm</i>
s/he didn't see	نەدیت <i>nâydîtîm</i>	نەدیت <i>nâydîtî(t)</i>	نەدیت <i>nâydît</i>	نەدیت <i>nâydîtîn</i>	نەدیت <i>nâydîtîm</i>	نەدیت <i>nâydîtîm</i>

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we didn't see	—	نەماندیت <i>námándít(t)</i>	نەماندیت <i>námándít</i>	—	نەماندیتین <i>námándítin</i>	نەماندیتین <i>námándítin</i>
you didn't see	نەماندیت <i>námándítim</i>	—	نەماندیت <i>námándít</i>	نەماندیتین <i>námándítin</i>	—	نەماندیتین <i>námándítin</i>
they didn't see	نەماندیت <i>náyándítim</i>	نەماندیتیت <i>náyándítít(t)</i>	نەماندیت <i>náyándít</i>	نەماندیتین <i>náyándítin</i>	نەماندیتین <i>náyándítin</i>	نەماندیتین <i>náyándítin</i>

In South Sorani the situation is altogether different. Since, with the few exceptions noted above, the ergative construction has been lost, transitive verbs are regularly conjugated exactly like intransitives, and pronominal objects are added directly to the end of the verb form—all on the Persian model. The normal forms for South Sorani are as follows (note that the normal South Sorani third-person plural ending is *-an* instead of *-in*):

	me	you	him/her	us	you	them
I saw	—	دیتیت <i>dítimit</i>	دیتیی <i>dítimí</i>	—	دیتیمان <i>dítimán</i>	دیتیمان <i>dítimyan</i>
you saw	دیتیم <i>dítim</i>	—	دیتیی <i>dítíí</i>	دیتیمان <i>dítimán</i>	—	دیتیمان <i>dítimyan</i>
s/he saw	دیت <i>dítim</i>	دیتیت <i>dítít</i>	دیتیی <i>dítí</i>	دیتیمان <i>dítimán</i>	دیتیمان <i>dítimán</i>	دیتیمان <i>dítimyan</i>
we saw	—	دیتیت <i>dítítit</i>	دیتیی <i>dítítí</i>	—	دیتیمان <i>dítimán</i>	دیتیمان <i>dítimyan</i>
you saw	دیتیم <i>dítimim</i>	—	دیتیی <i>dítíí</i>	دیتیمان <i>dítimán</i>	—	دیتیمان <i>dítimyan</i>
they saw	دیتانم <i>dítanim</i>	دیتانت <i>dítanit</i>	دیتانی <i>dítaní</i>	دیتانمان <i>dítanmán</i>	دیتانمان <i>dítanmán</i>	دیتانمان <i>dítanmán</i>

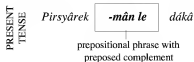
§ 27.3. **Pronominal Prepositional Complements with Agent Affixes.** In past transitive verbs the space normally available for a preposed pronominal complement is taken by the agent affix. In this case, the preposition and its complement are split—the preposition precedes the verb, and the complement of the preposition is “bumped” to the end of the verb, but the pronouns

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used are the endings used for intransitive past verbs (-im/-m, -î(t)/-y(t), -, -îm/-yn, -in/-n, -im/-n). Note especially that when the prepositional complement is 3rd-person singular, nothing is added to the verb stem. Since the past verb has built-in logical objects, these logical objects are used in such constructions as prepositional complements. The example

پرسیاریکمان لێ داکا. *Pirsyârekmân le dakâ.* He asks a question of us.

(present tense), can be viewed diagrammatically as follows:



But in the past tense — ‘he asked a question of us’ — the agent affix takes the place that would be occupied by the preposed complement to the preposition, so the complement of the preposition is removed to the end of the verb stem,

پرسیاریکی لێ کردین. *Pirsyâreki le kirdin.*¹ He asked a question of us.



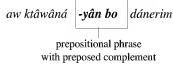
In another example,

¹ Or, the incomplete sequence *pirsyârek-le-kird-* can be thought of as meaning “asked-a-question-of” and the personal ending *-în* supplies the “object” “us.” Such an approach is probably closer to how native speakers “feel” all such constructions involving a preposition + verb. In the next example, *bo-nârd-* is certainly felt to mean “sent-to” and *-in* supplies the “object” “them.” Even in the present-tense example *bo-dânerim* is felt to mean “I-am-sending-to” and the preposed *-yân* supplies the object “them.” Native speakers do not seem to feel that *-yân bo* really “go together” as a coherent unit in any way separable from the verb; they think of *bo-dânerim* as the coherent unit and feel that the proper place to pause is between *-yân* and *bo*, not between *bo* and *dânerim*. To a certain extent, in the minds of native speakers *bo-nârdin* is not felt to differ substantially from *hat-girtin* or any other compound verb.

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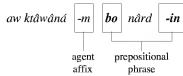
ئەو کتەبەکان بە دەستێرم. *aw ktâwânâyân bo dânerim.* I'm sending those books to them.

the preposition *bo* has its complement *-yân* preposed:



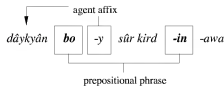
In the past, however, the agent affix *-(i)m* takes the place of the complement of the preposition. The complement is deferred to the end of the verb stem and is changed from *-yân* to *-in*, giving

ئەو کتەبەکانم بە دەستێرد. *aw ktâwânâ m bo nârd -in.* I sent those books to them.



When the first available element to which an agent affix can be attached is a preposition, the complement of the preposition is "bumped," as in the following:

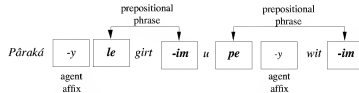
ئەو کتەبەکانم بە دەستێرد. *dâkyân boy sâr kirdin-* their mother fried it for
ئەوان بە دەستێرد. *awa u boy dâ-nân.* them and set it down
before them.



Here the *-y* on *boy* in both parts of the sentence is the agent affix referring to *dâkyân* and the *-in* in *kirdinawa* and *dâ-nân* furnishes the complement of the preposition *bo*. Another example is as follows:

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... پارهكەى لى كرتەم و پىى و تم ... *pârakây le girtim u pey witim...* he took the money from me and said to me...



Here the *-y* on *pârakâ* and on *pe* is the agent affix ('he'), and the *-im* suffix in the verbs *girt* and *wit* are complements to the prepositions *le* and *pe* respectively.

Other examples are as follows:

- < دەرگایان کردوه بو من (بۆم) > *dargâyân kirdawa bo min* They opened the door **for me.**
 دەرگایان بۆ کردمهوه (*bom*) > *dargâyân bo kirdimawa*
- < پوهلهكەى وەرگرت لیمه (لیان) > *pâtakay wargirt l'ema* He took the money **from us.**
 پوهلهكەى لى وەرگرتین (*lemân*) > *pâtakay le wargirtin*
- < مەمەمان وت به تو (پیت) > *amâmân wit ba to (pet)* We said this **to you.**
 مەمەمان پى ویتت (*amâmân pe witit*)
- و تم پیت > *witim pet* > *pe witit*) I said **to you.**
- < قسەم کرد بۆ توه (بۆتان) > *qsam kird bo ewa* I told **you** a story.
 قسەم بۆ کردن (*botân*) > *qsam bo kirdin*
- گوتیم لى كرتەم (*لى*) > *gwem girt l'aw (ley)* I listened **to him.**
 كرتەم (*gwem le girt*)
- وتى به ئەوان (پەيان) > *witi ba awân (peyân)* He said **to them.**
 پەيان (*pey witin*)

Since the ergative construction is not in normal use in South Sorani, the placement of these pronouns is quite the reverse of North Sorani. Therefore, while in North Sorani *pey witim* means 'he said to me,' in South Sorani it means 'I said to him.' *Bot kirdim* means 'you did it for me' in North Sorani but 'I did it for you' in South Sorani, and *bomân kirdin* means 'we did it for

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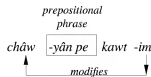
you/them' in North Sorani but 'you/they did it for us' in South Sorani.

§ 27.4. **Displacement of a Possessive Pronoun by a Preposed Prepositional Complement.** Similar to the displacement of a prepositional complement by the agent affix is the displacement of a possessive pronoun by a preposed prepositional complement. In a construction such as the following:

چاوم به ره رفیقەکاتم کەوت. *châwim ba rafîqakânîm* My eye fell upon my
kawt. friends.

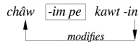
if the noun *rafîqakânîm* is replaced by a pronoun, turning the phrase into *-yân pe*, the preposed prepositional complement “bumps” the possessive *-im* from its position on *châw* to the end of the verb, as:

چاویان یە کەوتم *châwyân pe kawtîm* my eye fell upon them



The endings on the verb in such situations are the verbal personal endings, not the possessives. The first-person shows no difference, of course, but the other persons are distinguished, as in the following:

چاویان یە من کەوت < چاوم یە کەوتن *châwyân ba min kawt* > their eye fell upon me
châwim pe kawtîn



In a combination of the principles given in this and the preceding paragraphs, when a possessive pronoun would be followed by an agent affix, the possessive pronoun may also be “bumped” to the end of a past transitive verb (turning into the intransitive past subject pronouns in the process), as in

کۆرە کۆرپەکی دیتم. *kut a korpakî'y dîtîm.* He saw my infant son.

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کۆرە کۆریه‌که‌مان دیتیت. *kuř a korpakā' mān dītīt(t)*. We saw **your** infant son.

کۆرە کۆریه‌کاتیان دیتین. *kuř a korpakān' yān dītīn*. They saw **our** infant sons.

The first example could also be expressed as دیت کۆرە کۆریه‌که‌می دیت *kuř a korpakām' i dīt*, but the combination of possessive pronoun + agent affix is generally avoided. Hence the “bumped” possessive.

§ 28. The Perfect Active Participle. The perfect active participle is formed by adding *-û* to the past stem of the verb. With past stems that end in vowels the participle takes the form *-w*.

CONSONANT STEMS		VOWEL STEMS	
INFINITIVE	PARTICIPLE	INFINITIVE	PARTICIPLE
هاتن <i>hâtin</i> >	هاتوو <i>hâtû</i>	مان <i>mān</i> >	ماو <i>māw</i>
تیکه‌پشتن <i>te-gayshtin</i> >	تیکه‌پشتوو <i>te-gayshtû</i>	رودان <i>rû-dân</i> >	روداو <i>rûdâw</i>
کردوهه <i>kirdinawa</i> >	کردوهوو <i>kirdûawa</i>	کریو <i>křin</i> >	کریوو <i>křiw</i>

In meaning the perfect active participle corresponds roughly to the English present perfect participle: هاتوو *hâtû* ‘having come,’ تیکه‌پشتوو *te-gayshtû* ‘having understood,’ کردوهوو *kirdûawa* ‘having opened,’ &c. Transitivity and intransitivity are retained in the participle, i.e. کریوو *křiw* means ‘having bought’ in the active sense, not ‘bought’ in the passive sense. (For the perfect passive participle, see §34.1 below.)

The perfect active participle is principally used to form the present perfect tense (see §29 below), but it can also be used both adjectivally (پاشکەوتوو *pāshkawîw* ‘fallen behind, backward,’ دانیشتوو *dânîshîw* ‘having sat down, seated,’ and نوستوو *nustûw* ‘having gone to sleep, asleep’) and nominally (روداو *rûdâw* ‘event’ < رودان *rû-dân* ‘to happen, take place’).

§ 29. The Present Perfect Tense (Intransitive). The present perfect tense of intransitive verbs is formed from the perfect active participle plus the present copulas. Examples from مان *mān* ‘to remain’ (perfect active participle ماو *māw*) and هاتن *hâtin* ‘to come’ (perfect active participle هاتوو *hâtû*) are:

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ماوم māwim	ماوین māwīn	هاتووم hātūm	هاتوین hātūyn
ماویت māwīt(t)	ماوین māwīn	هاتوویت hātūyt(t)	هاتوون hātūn
ماوه māwa	ماوین māwīn	هاتووه hātūa	هاتوون hātūn

The negative is formed by prefixing *nā-*

ماوماوم nāmāwim	ماوینماوین nāmāwīn	هاتوونماهاتووم nāhātūm	هاتوونماهاتوین nāhātūyn
------------------------	---------------------------	-------------------------------	--------------------------------

&c.

Verbs ending in *-awa* are conjugated as follows. Note especially the infixed *-t-* in the 3rd-person singular.

ماومماوه māwimawa	ماوینماوه māwīnawa	هاتوومماوه hātūmawa	هاتوینماوه hātūynawa
ماویتماوه māwītawa	ماوینماوه māwīnawa	هاتوویتماوه hātūytawa	هاتوونماوه hātūnawa
ماوهمماوه māwatawa	ماوینماوه māwīnawa	هاتوهمماوه hātūatawa	هاتوونماوه hātūnawa

For general purposes, the present perfect tense of Kurdish is equivalent to the English present perfect ('I have come'). It is in all respects the exact equivalent of the Persian past narrative (ماوه *māwa* and آمدەم *hātūm*) (ماندەاست = *māndāst*), and this means that in Kurdish the present perfect is used in situations where an action or change of state in the past is felt to be of particular relevance to a present situation.

§ 29.1. **The Present Perfect Tense (Transitive).** The present perfect tense of transitive verbs is made from the agent affixes plus the past participle plus the 3rd-pers. pres. copula (*-a*), as in *khwārdīn* 'to eat' and *křīn* 'to buy.'

م خواردوووه -im khwārdūa	مان خواردوووه -mān khwārdūa
ت خواردوووه -it khwārdūa	تان خواردوووه -tān khwārdūa
ی خواردوووه -i khwārdūa	یان خواردوووه -yān khwārdūa
م کړیوه -im křīwa	مان کړیوه -mān křīwa
ت کړیوه -it křīwa	تان کړیوه -tān křīwa
ی کړیوه -i křīwa	یان کړیوه -yān křīwa

Verbs in *-awa* have a *-t-* inserted between the copula *a* and *-awa*, as in کردنهوه

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kirdînawa 'to open' and *dozînwawa* 'to discover.'

م کردووتەوه	-im kirdûatawa	مان کردووتەوه	-mân kirdûatawa
ت کردووتەوه	-it kirdûatawa	تان کردووتەوه	-tân kirdûatawa
ی کردووتەوه	-i kirdûatawa	یان کردووتەوه	-yân kirdûatawa
م دۆزیوتەوه	-im dozîwatawa	مان دۆزیوتەوه	-mân dozîwatawa
ت دۆزیوتەوه	-it dozîwatawa	تان دۆزیوتەوه	-tân dozîwatawa
ی دۆزیوتەوه	-i dozîwatawa	یان دۆزیوتەوه	-yân dozîwatawa

When nothing else is available to which the agent affixes may be joined, they fall on the participle and are followed by the 3rd-person singular copula -*a* (except the 3rd singular, which has the form -*yatî*¹), as in خوردن *khwârdîn* and کڕین *kîrîn*:

خواردوومه	khwârdûma	خواردومانە	khwârdûmâna
خواردوتە	khwârdûta	خواردوتانە	khwârdûtâna
خواردویەتی	khwârdûyatî	خواردویانە	khwârdûyâna
کڕیومه	kîrîwima	کڕیمانە	kîrîwmâna
کڕوتە	kîrîwita	کڕوتانە	kîrîwtâna
کڕویەتی	kîrîwyatî	کڕویانە	kîrîwyâna

When any other element is available, the agent affixes are joined thereto, as in the negative:

نەنخواردوو	námkhwârdûa	نەماننخواردوو	námânkhwârdûa
نەنخواردوتە	nátkhwârdûa	نەتاننخواردوتە	nátânkhwârdûa
نەنخواردویەتی	náykhwârdûa	نەیاننخواردویەتی	náyânkhwârdûa
نەمکڕیوه	námkîrîwa	نەمانکڕیوه	námânkîrîwa
نەتکڕیوه	nátkîrîwa	نەتانکڕیوه	nátânkîrîwa
نەیکڕیوه	náykîrîwa	نەیانکڕیوه	náyânkîrîwa

¹ The same -*yatî* that results consistently from the 3rd-person singular enclitic -*î/-y* plus the 3rd-person singular copula. The spelling of this suffix is inconsistent. See §15 above.

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§ 30. **The Past Perfect Tense (Intransitive).** For intransitive verbs with past stems ending in a consonant (like *hatin* > *hat-*), the past perfect tense, which is functionally equivalent to the English past perfect ('I had come, you had gone'), is formed from the past stem + *i* + the past tense of *bân* 'to be.' Verbs with past stems ending in a vowel (like *bân* > *bâ*) form the past perfect tense from the simple stem + the past tense of *bân*.

هاتبوم hâtibûm	هاتبوین hâtibûyn
هاتبویت hâtibûy(t)	هاتبون hâtibûn
هاتبو hâtibû	هاتبون hâtibûn
چروبوم chûbûm	چروبوین chûbûyn
چروبویت chûbûy(t)	چروبون chûbûn
چروبو chûbû	چروبون chûbûn

The negative is formed by prefixing *nâ-* to the verb:

نهاتبوم nâhâtibûm	نهاتبوین nâhâtibûyn
نهاتبویت nâhâtibûy(t)	نهاتبون nâhâtibûn
نهاتبو nâhâtibû	نهاتبون nâhâtibûn

The past perfect of *bân* 'to be' can be slightly irregular. In addition to the expected بوو *bûbû*, there is also a conjugation based on the form ببوو *bibû*, as follows:

ببوم bibûm	ببوین bibûyn
ببویت bibûy(t)	ببون bibûn
ببو bibû	ببون bibûn

The past perfect tense is commonly used in the expression *heshtâ* + negative past perfect + *ka* ('no sooner had...than,' 'scarcely had...when').

ههشتا نهنوستبوو كه دهنگيكى به **Heshîâ nânustibû ka** No sooner had he gone to
 گزى كه پشت. **dangêk'i ba gwe gayshî.** sleep than a sound
 reached his ear.

§ 30.1. **The Past Perfect Tense (Transitive).** The past perfect tense of

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transitive verbs is formed, like that of intransitive verbs, from the past stem + *-i-* + the past tense of *bûn*—with the addition of the agent affixes somewhere. Past stems that end in vowels add *bû* directly without the *-i-*. Examples: *dîtin* and *dân*:

م دیتوو	-im dîtîbû	مان دیتوو	-mân dîtîbû	م داوو	-im dâbû	مان داوو	-mân dâbû
ت دیتوو	-t dîtîbû	تان دیتوو	-tân dîtîbû	ت داوو	-t dâbû	تان داوو	-tân dâbû
ی دیتوو	-î dîtîbû	یان دیتوو	-yân dîtîbû	ی داوو	-î dâbû	یان داوو	-yân dâbû

As with all past transitives, if there is nothing else to which the agent affixes can be attached, they go onto the end of the verb form, as in

دیتووم	dîtîbûm	دیتوومان	dîtîbûmân	داووم	dâbûm	داوومان	dâbûmân
دیتووت	dîtîbût	دیتووتان	dîtîbûtân	داووت	dâbût	داووتان	dâbûtân
دیتووی	dîtîbûy	دیتوویان	dîtîbûyân	داووی	dâbûy	داوویان	dâbûyân

And if there is any available preverbal matter, the agent affixes are attached thereto, as in negative and compound verbs. Examples: *dîtin* and *dar-hênân*.

نەمدیتوو	nâmdîtîbû	نەماندیتوو	nâmandîtîbû
نەتدیتوو	nâtdîtîbû	نەتاندیتوو	nâtândîtîbû
نەیدیتوو	nâyîtîbû	نەیاندیتوو	nâyândîtîbû
دەرئهنه‌بوو	darimhenâbû	دەرمانه‌بوو	darmânhenâbû
دەرئهنه‌بووت	darithenâbût	دەرئهنه‌بووتان	dartânhenâbût
دەرئهنه‌بووی	darîhenâbûy	دەرئهنه‌بوویان	daryânhenâbûy

§ 31. **The Past Subjunctive.** The intransitive past subjunctive is formed like the past perfect, but instead of the past tense of *bûn*, the present subjunctive of *bûn* is added. Examples: *hâtin* and *chûn*:

هاتیم	hâtîbim	هاتین	hâtîbîn	چوویم	chûbim	چووین	chûbîn
هاتیت	hâtîbî(t)	هاتین	hâtîbîn	چوویت	chûbî(t)	چووین	chûbîn
هاتینت	hâtîbê(t)	هاتین	hâtîbîn	چووینت	chûbê(t)	چووین	chûbîn

The negative is formed by prefixing *nâ-* to the verb:

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نههاتيم	náhâtîbim	نههاتين	náhâtîbin	نهچووم	náchûbim	نهچووين	náchûbin
نههاتييت	náhâtîbî(t)	نههاتين	náhâtîbin	نهچووويت	náchûbî(t)	نهچوووين	náchûbin
نههاتييت	náhâtîbe(t)	نههاتين	náhâtîbin	نهچووويت	náchûbe(t)	نهچوووين	náchûbin

Transitive verbs are similarly formed (here, as usual, a 3rd-person singular patient is assumed). Examples: *dîtin* and *dân*:

دیتیم	-im dîtîbe(t)	یان دیتین	-mân dîtîbe(t)
دیتیت	-it dîtîbe(t)	تان دیتین	-tân dîtîbe(t)
دیتین	-î dîtîbe(t)	یان دیتین	-yân dîtîbe(t)
دانی	-im dâbe(t)	یان دانی	-mân dâbe(t)
دانی	-it dâbe(t)	تان دانی	-tân dâbe(t)
دانی	-î dâbe(t)	یان دانی	-yân dâbe(t)

If there is no preverbal matter available, the agent affixes are attached to the verb, as follows in the examples *dîtin* and *kirdinawa*:

دیتیم	dîtibetîm	دیتیمان	dîtibetmân
دیتیت	dîtibetît	دیتیتان	dîtibetâtân
دیتین	dîtibetî	دیتیتیان	dîtibetyân
کردیتیمهوه	kirdîbetîmawa	کردیتیمانهوه	kirdîbetmânawa
کردیتیتهوه	kirdîbetîtawa	کردیتیتانهوه	kirdîbetâtânawa
کردیتینهوه	kirdîbetîawa	کردیتیتانهوه	kirdîbetyânawa

And if there is any available preverbal matter, the agent affixes are attached thereto, as in *dîtin* and *dar-henân*:

نهمردیتیت	nâmdîtîbe(t)	نهماندیتیت	nâmândîtîbe(t)
نهمدیتیت	nâtdîtîbe(t)	نهماندیتیت	nâtândîtîbe(t)
نهمدیتین	nâyîdîtîbe(t)	نهماندیتیت	nâyândîtîbe(t)
دورهمیانیت	darimhenâbe(t)	دورهمیانیت	darimhenâbe(t)
دورهمیانیت	darithenâbe(t)	دورهمیانیت	darâtânhenâbe(t)
دورهمیانیت	darîhenâbe(t)	دورهمیانیت	daryânhenâbe(t)

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The past subjunctive is used (1) after all constructions that take subjunctive complements when the complement is in the past, as, for example

(a) after *dábe* 'must,' as in

پیاوه‌كان ده‌قی رو‌بش‌تین. *Pyâwahâkân dâbe royshtî-* The men must have gone.
bin.

ده‌قی نمو شتاه‌ت دیتین (دیتین). *Dâbe aw shîânât dîtîbe* You must have seen those
(dîtîbin). things.

(b) for a past tense complement to a predicate adjective. Such complementary clauses are often introduced by the conjunction *ka* 'that,' but it is optional.

رنگه که باران باره‌ین (باره‌ینت). *Rang a ka bârân bârbê(t).* It's possible that it (has)
rained.¹

لازم نه (که) دیتیم. *Lâzîm niya (ka) dîtîbetîm.* It's not necessary for me
to have seen it.

(2) in past clauses after superlatives (note that a relative-clause antecedent modified by a superlative is in the indefinite state, ...*êk*).

یه‌که‌مین که‌سینه که هه‌وێ دای *yekamîn kasêk a ka hawî* He is the first person who
... *dâbe...* has attempted...

In this type of clause the subject of the relative clause must be the same as the noun modified by the superlative. In an example such as

یه‌که‌مین که‌سینه که دیتومه *yekamîn kasêk a ka dîtûma* he's the first person I've
seen

the relative clause is not subjunctive because the subjects of the main clause ('he') and of the relative clause ('I') are different.

(3) in past relative clauses after negatives ('there isn't anyone who has ...') or expressions with an essentially negative sense ('there are few who have...')

¹Compare this with the present subjunctive: *rang a ka bârân bibâre(t)* 'it's possible that it will rain.'

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<p>کەس نیسە کە ئەم کتێبۆی نەخویندین. <i>Kas niya (ka) am ktâwây nâkhwendibe.</i></p> <p>کەم کەس هەبە حکایەتە کۆن و لەمێژینەکانی کوردی لە دایە پیرە و باب و دایک و کەس و کاری خۆی نەبێستین. <i>Kam kas haya hikâyat a kon u lamezhnakân i kurdî la dâypîra u bâb u dâyk u kasûr i kхой nâbîstibe.</i></p>	<p>There isn't anyone who hasn't read this book.</p> <p>Rare is the person who has not heard old Kurdish stories of long ago from his grandmother, grand- father, mother, and rela- tives.</p>
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(4) after *wak(û)* 'as though' in the past for hypothetical situations (note that *wak(û)* followed by the indicative means 'just as' for situations that have actually occurred)

<p>وگۆو شتیکیان بیر کەوتیتەو... <i>Wakû shîtîkyân bîr kawtî- betawa...</i></p>	<p>As though they remem- bered something...¹</p>
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(5) in the past protasis of a possible conditional

<p>ئەگەر گیانی خۆم بەخت کردین لە بێناوێ کورما، من هێچی کەم ناوێ. <i>Agar gyân i khom bakh kirdibe la penw i ka'rim'a, min hîch i ka'm nawe.</i></p>	<p>If I have sacrificed my life for the sake of my son, I do not want anything else.</p>
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§ 32. **The Irrealis Mood.** The irrealis mood, which expresses an unfulfilled or unfulfillable contrafactual statement, usually dependent upon an unrealized conditional, is identical to the past habitual tense (*a-* or *da-* + past tense).

(a) The irrealis is used in the apodosis of contrafactual conditionals (see §33 below) and expressions that are contrafactual apodoses with ellipsis, as in

<p>نەمەترانی هێچی تر بکەم. <i>Namarwânî hîch i tir bikam.</i></p>	<p>I couldn't have done any- thing else (even if I had wanted to).</p>
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¹ This may be contrasted with *wakû aw shîtîyân bîr kawt* "just as they remembered that thing."

THE VERB

Har kasê wêy dazânî. Anybody would have known.

(b) The irrealis is used after *khözga* 'would that' for unfulfilled wishes in the past:

Khözga jârêk i tirîsh ahâtî! Would that you had come some other time!

Khözga zîstân nâdahât! Would that winter had not come!

§ 33. **The Past Conditional.** There are two forms of the past conditional mood ('if I had gone,' 'had I gone'). The first past conditional mood is formed of the subjunctive prefix *bî-* (negative *nâ-*) + the simple past conjugation + *-âya*.

INTRANSITIVE

<i>bîhâtîmâya</i> بیاتیام	<i>bîhâtînâya</i> بیاتیان
<i>bîhâtîtâya</i> بیاتیایه	<i>bîhâtînâya</i> بیاتیانه
<i>bîhâtâyâ</i> بیاتیایه	<i>bîhâtînâyâ</i> بیاتیانیه

TRANSITIVE

<i>im bînûsîâyâ</i> ¹ م بنووسیايه	<i>mân bînûsîâyâ</i> مان بنووسیايه
<i>it bînûsîâyâ</i> ت بنووسیايه	<i>tân bînûsîâyâ</i> تان بنووسیايه
<i>î bînûsîâyâ</i> ی بنووسیايه	<i>yân bînûsîâyâ</i> یان بنووسیايه

The second past conditional is similarly formed, but the *bî-* prefix is optional, and instead of the personal endings + *-âya*, the verb is formed like the past subjunctive but based on *bâ-*, a variant of the subjunctive of *bân*.

INTRANSITIVE

<i>(bî)hâtîbâm</i> هاتیام، بیاتیام	<i>(bî)hâtîbâyn</i> هاتیان، بیاتیان
<i>(bî)hâtîbây(t)</i> هاتیایه، بیاتیایه	<i>(bî)hâtîbân</i> هاتیان، بیاتیان

¹ Or, if there is nothing preceding to which the agent affix can be attached, the forms are *bînnûsîâyâ*, *bânûsîâyâ*, *bîynûsîâyâ*, &c.

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(هاتبايه) (bî)hâtibâ(ya) هاتبا، هاتبا (bî)hâtibân

TRANSITIVE

(م بنوسيايه) (bî)nûsîbâ(ya) -im مان بنوسيايه (bî)nûsîbâ(ya) -mân
 (ت بنوسيايه) (bî)nûsîbâ(ya) -it تان بنوسيايه (bî)nûsîbâ(ya) -tân
 (ي بنوسيايه) (bî)nûsîbâ(ya) -î يان بنوسيايه (bî)nûsîbâ(ya) -yân

The past conditional mood is used in the following instances:

(a) In contrafactual conditional sentences, the protasis (the 'if' clause) contains a verb in the past conditional mood, and in the apodosis (the result clause) the verb is in the irrealis. Note, as in the last three examples below, that *agar* may be elipsed from the protasis.

- | | |
|--|--|
| <p>آزادت ئەگەر دوینی هاتیتایه، ئەزادت دەدەیت. <i>Agar dweine bhâtîdîya, Āzādît dādît.</i></p> | <p>If you had come yesterday, you would've seen Azad.</p> |
| <p>ئەگەر نامەکت بناردایه، ئەگەیی. <i>Agar nâmakat bînardîya, âgâyî.</i></p> | <p>If you had sent the letter, it would've arrived.</p> |
| <p>ئەگەر بێتوووسیايه، ئە بێرت ئەدەچوو. <i>Agar bîtnûsîdîya, la bîrît nâdâchû.</i></p> | <p>If you had written it, you wouldn't have forgotten it.</p> |
| <p>من ئەگەر بێزانیايه ئەوهامان بەسەر دێ، ئەم رێکایەم ئەدەگرتە بەر و خۆزم و باوکیشم تووشی ئەم هەموو بەدبەختی و مائەرتراکییه ئەدەکرد. <i>Min agar bîmzânîbîya awhâmân basar de, am regdîy'm nadagîrîta bar u khom u bawêkîshimim tûsh i am hamû badbakhîti u mâbverânîdî nadakîrd.</i></p> | <p>If I had known that it would happen thus to us, I wouldn't have taken this road and I wouldn't have caused myself and my father to encounter all this misfortune.</p> |
| <p>مأل به مال بەگراپتایه، بێجگه له ئاڤههه و منال ههچ كهسهكی تێر نهدهدی. <i>Mât ba mât bigarâytîya, bejîga la âfrat u minâl hîch kasêk i tîrî nâdâdî.</i></p> | <p>Had you gone around house by house, you wouldn't have seen anyone other than women and children.</p> |

THE VERB

<p>نەناسیباوێک بەدیسان، بە هەر دووکیانی دەکوت چۆنلەکە.</p>	<p><i>Nanāsīyāwēk biydībān, ba har dūkyānī dagut chotaka.</i></p>	<p>Were someone who didn't know to see them, he would call them both swallows.</p>
<p>بیوتایە برۆ لەو بەرزاتی بە خۆت بجە خوارموه. خۆم دەخستە خوارموه.</p>	<p><i>Biyyūtāya biro l' aw bar- zād khot bikha khwāra- wa, khom dakhistā khwā- rawa.</i></p>	<p>Had he said, "Go throw yourself off that high place," I would have thrown myself off.</p>

(b) The past conditional mood is used for past complements to شائلا *shāllā* ('I wish') and بریا *biryā* ('would that,' functionally equivalent to *khozga* + ir-realis [see §32, above]) for unfulfilled wishes.

<p>شائلا سوازی کەمێکیشیان بکەردیتایە و کۆلان بە کۆلانی شار ییانگێرایتایە.</p>	<p><i>Shāllā swāz i karēkīshyān bkirdītāya u kolān ba kolān i shār biyāngērtāya.¹</i></p>	<p>I wish they had mounted you on an ass and paraded you through every street in town.</p>
<p>بریا ئەم کارەى نەکردایە.</p>	<p><i>Biryā aw kārēy nakirdi- bāya.</i></p>	<p>Would that he hadn't done that.</p>

§ 34. **The Passive Voice.** The past passive stem is constructed from the present stem of a transitive verb + *-rā*. The present passive stem is the present stem + *-re-*. For example, from the stem *bîn* 'see' comes *bînran* 'to be seen,' *bînrdā* 'it was seen,' and *dābînre(t)* 'it is/can be seen'; from the stem *ner* 'send' comes *nerrān* 'to be sent,' *nerrā* 'it was sent,' and *dānerre(t)* 'it is sent.' The past and present passives are regularly conjugated:

PAST PASSIVE

بێرام <i>bînram</i>	بێراین <i>bînrayn</i>	نێرام <i>nerrām</i>	نێراین <i>nerrāyn</i>
بێرایت <i>bînray(t)</i>	بێرآن <i>bînran</i>	نێرایت <i>nerrāy(t)</i>	نێرآن <i>nerrān</i>

¹ *Biyangerārtāya* = *bī* (subjunctive prefix) + *yān* (agent affix) + *gerō* (verb stem) + *yt* (2nd-person singular patient suffix) + *āya* (conditional suffix).

² Since *rr = r*, the verb *nerrān* is often written alternatively as خێران.

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بێرنا **bīnrā** بێرنا **bīnrān** نێرنا **nerrā** نێرنا **nerrān**

PRESENT PASSIVE

دەبێرێم **dābīnrem** دەبێرێن **dābīnreyn** دەبێرێم **dānerrem** دەبێرێن **dānerreyn**
 دەبێرێت **dābīnrey(t)** دەبێرێن **dābīnren** دەبێرێت **dānerreyt** دەبێرێن **dānerren**
 دەبێرێ (t) **dābīnre(t)** دەبێرێن **dābīnren** دەبێرێت **dānerre(t)** دەبێرێن **dānerren**

The past perfect passive conjugation is regularly formed as a vowel stem ('I had been seen, I had been sent' &c.):

بێرناووم bīnrābūm	بێرناوین bīnrābūyn
بێرناووت bīnrābūy(t)	بێرناوون bīnrābūn
بێرناوو bīnrābū	بێرناوون bīnrābūn
نێرناووم nerrābūm	نێرناوین nerrābūyn
نێرناووت nerrābūy(t)	نێرناوون nerrābūn
نێرناوو nerrābū	نێرناوون nerrābūn

Irregular passives. Although the passive is regularly and predictably formed from the vast majority of verbs, the following common verbs have irregularly formed passives:

ACTIVE	PASSIVE
بێستێن bīstīn >	بێستران bīstrān bīstre- , as well as the regularly formed بێستران bīstrān bīstre-
دان dān >	دوان d(i)rān d(i)re-
دێن dīn >	بێندران bīndrān bīndre- , as well as the regularly formed بێنران bīnrān bīnre-
گوتن girtin >	گیران gīrān gīre-
گوتن gotin >	گوتران gutrān gutre-
خستێن khīstīn >	خهران khīrān khīre-
خواردن khwārdīn >	خوران khurān khure-
کردن kirdīn >	کران k(i)rān k(i)re-

THE VERB

ناردن <i>nârdîn</i> >	ناردان <i>nârdrân nârdre-</i> , نيردران <i>nerdrân nerdre-</i> , and the regularly formed نيرران <i>nerrân nerre-</i>
نان <i>nân</i> >	نرا <i>n(i)rân n(i)re-</i>
وتن <i>witîn</i> >	وتران <i>witrân witre-</i>

Other moods and tenses of the passive are regularly formed. All passive verbs are intransitive by definition and therefore never form their past tenses on the ergative model. Examples of passive constructions are as follows:

پنویسته تم حکایهتانه <i>Pewîst a am hikâyatânâ</i>	It is necessary that these
بنوسرینمهه وه چاپ درین <i>binûsrenawa u la çâp dren u bitâw bikrenawa.</i>	stories be written down, printed, and published.
و بلو بکرنمهه.	
تەمکەمەنک له بەر دوکانه که <i>Tanakayêk la bar dukâna-kâ dâ-nrâbû.</i>	A can had been set down in front of the shop.
دانراپوو.	

§ 34.1. **The Past Passive Participle.** The past passive participle is regularly formed from the past passive stem in *-râ + -w*, giving, for example, *bîn-râw* 'having been seen,' *ner-râw* 'having been sent,' and *nûs-râw* 'having been written.' The negative participle is regularly made by prefixing *nâ-* (*nâbîn-râw* 'not having been seen,' *nânerrâw* 'not having been sent').

From the past passive participle is made the present perfect passive conjugation ('I have been seen, I have been invited,' &c.):

بیتروم <i>bîn-râwim</i>	بیتراوین <i>bîn-râwîn</i>
بیتراویت <i>bîn-râwî(t)</i>	بیتراوین <i>bîn-râwîn</i>
بیتراوه <i>bîn-râwa</i>	بیتراوین <i>bîn-râwîn</i>
بانگ کراوم <i>bâng krâwim</i>	بانگ کراوین <i>bâng krâwîn</i>
بانگ کراویت <i>bâng krâwî(t)</i>	بانگ کراوین <i>bâng krâwîn</i>
بانگ کراوه <i>bâng krâwa</i>	بانگ کراوین <i>bâng krâwîn</i>

Examples of passive constructions:

وتوو کردن <i>witû-kirdîn</i> 'to iron' >	وتوو کران <i>witû-kirân</i> 'to be ironed'
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رێز لێگرتن *rez le-girtin* 'to respect' > رێز لێگیران *rez le-girān* 'to be respected'
 نووسینهوه *nūsīnawa* 'to write down' > نووسراوه *nūsraṇawa* 'to be written
 down'

بەرگه پاک و تەمیزه و تووکرادهکە *barḡ a pāk u tamīz a wītū-
 kīrāwakdy* his nice, clean, **ironed**
 clothes

پیاویکی بەرزێ رێز لێگیراو *pyāwēk i barz i rezlegirāw* an eminent, **respected**
 man

زۆریهێ زۆری ئەم حکایهتانه *Zorba i zor i am hikāya-
 tādā nanūsraṇawina.* The vast majority of these
 stories **have not been**
 written down.

§ 35. **Postposed Verbal Complements.** With verbs of motion many verbal complements are postposed, i.e. they come after the verb and are linked it by the unstressed vowel *à*. For example, *chûn* is 'to go,' but *chûnà mâtê* is 'to go home.' The linking vowel occurs in all persons in all tenses. In the present tense the *t* inherent in the 2nd and 3rd persons singular is recovered before the *à*. An example of the present tense is that of *chûnà mâtê*:

دەچمه مانی <i>dāchimā mâtê</i>	دەچینه مانی <i>dāchinā mâtê</i>
دەچیتە مانی <i>dāchitā mâtê</i>	دەچنە مانی <i>dāchinā mâtê</i>
دەچەتە مانی <i>dāchetā mâtê</i>	دەچنە مانی <i>dāchinā mâtê</i>

In the past tenses, the linking *à* also comes between the verb and its complement. The *t* inherent in the 2nd person singular is always recovered. An example of the paradigm for verbs with consonant-final stems is *hâtinà darê*, 'to come out.'

هاتنه دەری <i>hâtimā darê</i>	هاتینه دەری <i>hâtinā darê</i>
هاتیتە دەری <i>hâtitā darê</i>	هاتنە دەری <i>hâtinā darê</i>
هاتە دەری <i>hâtā darê</i>	هاتنه دەری <i>hâtinā darê</i>

In 3rd-person singular past verbs ending in *-û* and *-î*, a *t* may be infix (depending upon dialect) between the verb and the linking *à*, as in *chûnà shārawa* 'to go to town' and *gayînā mâtawa* 'to reach home.'

THE VERB

چورمه شارهوه chùmà shàrawa	چووڤته شارهوه chüynà shàrawa
چووڤته شارهوه chüytà shàrawa	چووته شارهوه chünà shàrawa
چووته شارهوه chütà shàrawa¹	چووته شارهوه chünà shàrawa
كه بڤته مائهوه gayimà mälawa	كه بڤته مائهوه gayÿnà mälawa
كه بڤته مائهوه gayÿtà mälawa	كه بڤته مائهوه gayinà mälawa
كه بڤته مائهوه gayità mälawa	كه بڤته مائهوه gayinà mälawa

In past verbs that end in -à, a y is infix between the verb and the linking à, as in *dànà yek* 'to throw together':

داهه پهك dāmà yek	داهه پهك dāmànà yek
داته پهك dātà yek	داته پهك dātànà yek
دايه پهك dāyà yek	دايه پهك dāyànà yek
م دايه پهك -im dāyà yek	مان دايه پهك -mān dāyà yek
ت دايه پهك -it dāyà yek	تان دايه پهك -tān dāyà yek
ى دايه پهك -i dāyà yek	يان دايه پهك -yān dāyà yek

With verbs in *-awa*, the *-awa* suffix takes precedence over the directional *-à*, which is deleted. Compare the following:

هاتمه هوش <i>Hätimà hosh.</i>	I came to consciousness.
هاتمهوه هوش <i>Hätimawa hosh.</i>	I regained consciousness.

When a postposed directional complement is turned into a preposed pronominal enclitic, the directional *-à* becomes *-è*.

ئه بهوئ بگاته شار < ته بهوئ <i>Ayawe bigàtà shâr ></i>	He wants to get to town >
بيگاتئ <i>Ayawe biygâtè.</i>	He wants to get to it.
ههركيژ ناگهسه شهو كيشوه <i>Hargêz nâgamê aw kew a</i>	I'll never make it to those
دورهانه < نايا ناگهمن <i>dûrânâ > nâyângamê.</i>	far-away mountains >
	I'll never make it to them.

¹ *Châtà shàrawa* also exists in some regions.

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This also happens occasionally with the verb *dân ba* 'to give to,' in which case the preposition *ba* is deleted, its place taken by the directional *-ê*. A full conjugation of this phenomenon is illustrated by the following:

ئەمەت دەدەم **ama't dadamê** 'I'll give this to you'
 ئەمەم دەدەیت **ama'm dadayê** 'you'll give this to me'
 ئەمەیان دەدات **ama'yân dadâtê** 's/he'll give this to them'
 ئەمەمی دەدەیت **ama'y dadayê** 'we'll give this to him/her'
 ئەمەمان دەدەیت **ama'mân dadanê** 'you'll give this to us'
 ئەمەتان دەدەن **ama'tân dadanê** 'they'll give this to you (pl)'

Examples:

<p>< شتیك بە سۆالکەرەکان بەدات شتیکیان بەدات <i>Shîtêk ba suâlkarakân bîdat > Shîtêkyân bîdatê.</i></p> <p>شتیکم بەو پیووە دا < دامی <i>Shîtêkim b' aw pyâwâ dâ > dâmê</i></p> <p>دە دراوم بەدەری. <i>Da dîrâwim bîdarê.</i></p> <p>دە هەزار لیرهت دەدەم. <i>Da hazâr lîrat dadamê.</i></p>	<p>Let him give something to the beggars > Let him give them something.</p> <p>I gave something to that man > I gave it to him.</p> <p>Give me ten dirhems.</p> <p>I'll give you ten thousand liras.</p>
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§ 36. **Factive Verbs.** The factive infinitive is formed from the present stem of the intransitive (if the intransitive stem ends in *-e*, it is dropped) + *-(y)ândin*. The present stem of all such verbs is in *-(y)en-*. Examples are:

<p>روخان <i>rukhân</i> (pres. stem <i>rukhe-</i>) 'to be destroyed' ></p> <p>مردن <i>mirdîn</i> (pres. stem <i>mir-</i>) 'to die' ></p> <p>گەیشتن <i>gayshîtin</i> (pres. stem <i>ga-</i>) 'to reach' ></p> <p>تێ گەیشتن <i>te-gayshîtin</i> (pres. stem <i>te-ga-</i>) 'to understand' ></p>	<p>روخاندن <i>rukhândin rukhen-</i> 'to destroy'</p> <p>میراندن <i>mirândin miren-</i> 'to make die, to kill'</p> <p>گەیانندن <i>gayândin gayen-</i> 'to make reach, to deliver'</p> <p>تێ گەیانندن <i>te-gayândin te-gayen-</i> 'to make understand'</p>
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THE VERB

- رێوی خێرا راگێشا و خۆی مراند. *rewî kherâ râkeshâ u khoy mirând.* The fox quickly stretched out and played 'possum' ("made himself dead").
- لادوکان خویان گهیانندی. *lâwakân khayân gayândê.* The youths got themselves to him.
- ئەگەر هەزیم ئەم هاتنە نەکردایە، دەستوانی بە چۆرێنک تێسی بکەینم. *agar hazim l' am hâtînd nakirdâya, damtwâni ba jorêk tey bigayenim.* If I hadn't wanted to come on this trip, I could have made him understand somehow.

OTHER SYNTACTICAL FEATURES

§ 37. **Expressions of Temporal Duration.** For statives ('X state has been going on for X amount of time'), the Kurdish temporal expression consists of: the temporal + *-(y)a* + present perfect tense verb:

چەمەند ساڵانیکە باسی چۆنیتێ
یەککرتتی شینۆهکافی زمانی
کوردی هاتۆوه کۆری.
*Chand sâtdê a bäs i cho-
netî i yekgirtin i shewä-
kân i zimân i kurdî hâtü-
atâ gofê.*

For several years now dis-
cussion of how to unite
the dialects of the Kurd-
ish language has come to
the fore.

چەمەند ساعەتیکە لێرە نیشۆومه.
*Chand sä'atek a l' era
nîshütüma.*

I've been sitting here for
several hours.

For present statives with the verb 'to be' ('he's been here for X amount of time') the formula is: temporal + *-(y)a* + present copula:

چوار سألە لێرەیه.
Chwâr sât a l' era ya.

He's been here for four
years.

For on-going, progressive action continuing to the present ('it's been raining for X amount of time') the formula is: temporal + *-(y)a* + present progressive verb.

چەمەند رۆژیکە باران دەبارێ.
*Chand rozhêk a bârân
dabâre.*

It's been raining for sever-
al days.

... زۆر لێ میژۆوه دەزانم ...
Zor lî mezhû a dazânim...

I've known for a very long
time...

For negatives ('I haven't done X for X amount of time') the formula is: temporal + *-(y)a* + negative present perfect verb.

چوار سألە ئەماندیتۆونه.
Chwâr sât a nâmânditüna.

We haven't seen them for
four years.

چەمەند رۆژیکە باران ئەباریوه.
*Chand rozhêk a bârân
nâbârîwa.*

It hasn't rained for several
days.

OTHER SYNTACTICAL FEATURES

For the past ('something had been going on for X amount of time'), the formula is: temporal + (*da*)*bû* + past progressive for affirmative or past perfect for the negative ('I hadn't done X for X amount of time'):

چەند رۆژێک دەبوو باران دەباری. <i>Chand rozhêk dabû bârân dabârî.</i>	It had been raining for several days.
چەند رۆژێک بوو باران نەباریبوو. <i>Chand rozhêk bû bârân nâbârîbû.</i>	It hadn't rained for several days.
نزیکی سێ چوار مانگ دەبوو نەمدینیبوو. <i>Nizîka i se-chwâr mâng dabû namdînbû.</i>	I hadn't seen him for nearly three or four months.
زۆر لە میژوو بوو دەمرانی ... <i>Zor la mezhû bû dam-zânî...</i>	I had known for a long time that...

§ 38. **Subordinating Conjunctions.** Subordinating conjunctions generally consist of prepositions + *awaî* (*ka*), where the relative *ka*, as in relative clauses (see §39), is optional.

Conjunctions that mean 'after,' like *la* *dwâîa ka* (له دوایەکە), *dwâ i awaî ka*, and *la* *pâsh awaî ka* (له پاش ئەوەی کە), are followed by an indicative verb, present or past according to sense.

له دوایەکە چاک دەبینتهوه ئەینێ. <i>la dwâî'â ka châk abîtaw, aybîni.</i>	After you are well again, you'll see him.
دوای ئەوەی کە شار خڕۆشا <i>dwâ i awaî ka shâr khîroshâ, ...</i>	After the city was thrown into an uproar, ...

Conjunctions that mean 'before' (*bar l' awaî ka* بەر لەوەی کە) are invariably followed by a present subjunctive verb. The correct tense for English translation is gained from context.

بەر لەوەی لافاوێکە هورژم بینیته سەر ژۆور و کانیان منسالمەکان یێکگهه یارییان ئەکرد. <i>bar l' awaî lâfâwakâ hurizim benetâ sar zhû-rakân mân, minâtakân pekawa yâriyân akird.</i>	Before the torrent hurled down on our rooms, the children were playing together.
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Other conjunctions that demand a subjunctive verb include *ba be awaî* (*ka*) 'without'

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... به بی ئەوەی ببینم دەهزانی که... *ba be awai biybinim, dâm-zânî ka...* **Without my seeing it, I knew that...**

and *bo awai (ka)* 'in order that'

ئەو یەکەم رۆژی بۆ خۆراھینان، *aw yekam rozh'i bo kho-râhenan, bo mashq dâna-bî, bo awai pe u pilmân* He had set that first day for getting ourselves accustomed, for practice, **in order that** our legs and feet become accustomed and that **we make** ourselves ready in every way for that long road.

بۆ پەمشق داناپوو، بۆ ئەوەی پێ و پەلسان رابینست و ئە ھەمسوو رووینیکەمە خۆمان بۆ ئەو رێگە دوور و درێژە ئامادە بکەین. *awa khomân bo aw rega dâr u drezhâ amâda bikayn.*

بۆ ئەوەی پێکی و پێگوناھی خۆی *bo awai pâkî u begunâhî i khoy bisalmene...* **in order that he prove his innocence...**

A short list of common subordinating conjunctions:

بەو مەرجە (کە) *b' aw marjât (ka)* provided that, on condition that (+ subj.)

بە بی ئەوەی (کە) *ba be awai (ka)* without (+ pres. subj.)

بەر ئەوەی (کە) *bar l' awai (ka)* before (+ pres. subj.)

بۆ ئەوەی (کە) *bo awai (ka)* in order that (+ pres. subj.)

چونکە *chunkû* since

دوای ئەوەی (کە) *dwâ i awai (ka)* after

جا کە *jâ ka* inasmuch as

کە *ka* when

کاتی، کاتێک *kâtê(k)* when

پاش ئەوەی/ئەوەی (کە) *pâsh amai/awai (ka)* after

پێش ئەوەی (کە) *pesh awai (ka)* before (+ pres. subj.)

§ 39. **Relative Clauses.** Relative clauses in Kurdish are often, but not necessarily, introduced by the relative pronoun *ka* 'who, which, that.' Syntactically Kurdish relative clauses do not differ significantly from Persian relative clauses, with the exception of the omission of the relative pronoun,

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which does not happen in Persian. The antecedent of any relative pronoun, expressed or omitted, is usually but not necessarily marked by enclitic *-î*, *-e*, or *-êk*. Generally speaking, the relative pronoun *ka* may be omitted, particularly when it functions as the object of the verb in the relative clause. The relative pronoun is not often omitted when it functions as the subject (logical or real) of the verb in the relative clause—as in English ('the man whom I met' and 'the man with whom I went' may be equally well expressed as 'the man I met' and 'the man I went with,' but 'the man who came' cannot become *'the man came').

If the syntactical function of the relative pronoun within the relative clause is other than subject of the verb, the grammatical place is marked within the clause by a "referent pronoun" that refers back to the relative. The verb inside a relative clause modifying a true indefinite or nonspecific antecedent is in the subjunctive, as in Persian. Examples follow.

<p>سەری کۆرەکی کە نۆستییوو لە سەر رانی برد.</p>	<p><i>sar i kuṛakāi ka nustibû,</i> <i>la sar rāni bird.</i></p>	<p>She took the head of the boy, who had fallen asleep, from her lap.</p>
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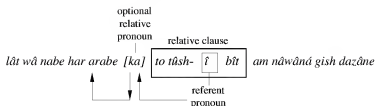
In this example the relative pronoun *ka* functions as the subject of *nustibû*—and is therefore not omissible—and the antecedent is marked by *-î*.

<p>یەکیێک لە لایەکان کە بۆ فروشتی بەرھەم چوو بوو شار کەرایەو و مۆگیتی پێ دان.</p>	<p><i>yekêk la lāwakān, ka bo</i> <i>froshtin i barham chû-</i> <i>bû shâr, gaṛâyawa u</i> <i>mizgenî pe dān.</i></p>	<p>One of the young men, who had gone to town to sell produce, returned and gave them the good news.</p>
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Here the relative pronoun *ka* refers to the antecedent *yekêk la lāwakān*. The *-êk* ending on *yekêk* functions as the marker of the antecedent.

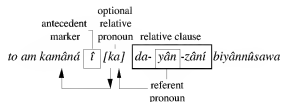
<p>لات و نەمێن هەر عەرەبێ تۆ تووشی بێت نەم ناوانە گەش دەزانێ.</p>	<p><i>lât wâ nabe har 'arabê to</i> <i>tûshî bît, am nâwânâ gish</i> <i>dazāne.</i></p>	<p>Don't think every Arab you meet knows all these names.</p>
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In this example the referent pronoun *-î* complementing *tâshî* refers to the antecedent, *har arab*, marked with the enclitic *-e*. The relative pronoun is omitted. The verb *tâsh-bît* is in the subjunctive because the antecedent is nonspecific and the clause is hypothetical ('any and every Arab you may meet').

تۆ ئەم کەسانەى دەیانزانی *to am kamânâ dayânzânî*. Write down these few
 بیا تۆوسەو. *biyânûsawa*. **things you know.**



In this example the referent pronoun *-yân* in *dayânzânî* refers to the antecedent *am kamânâ*, which is marked as antecedent by *-î* without the relative pronoun. The *-yân-* in *biyânûsawa* is a resumptive object pronoun, which, strictly speaking, is optional since the object of *binûsawa* has already been stated (*am kamânâ*). Such resumptive object pronouns are often used after a relative clause to make clear that the antecedent of the relative clause is actually the object of the main verb.

ئەوانەى گىلای لە کێردۆن *l' awânâ gilay le kirdân*, It is different from those
 جیاوازە. *jiyâwâz a*. **things he has complained
 of.**

¹ Compare the hypothetical subjunctive clause with the actual *ھەر عمرەى من تۆوشى* *har 'arabê min tâshê bâma* "every Arab I've met," where the antecedent is definite and the verb of the relative clause describes something that has actually happened.

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Here the referent pronoun *-n*, the “bumped” complement of the preposition *le*, refers to the antecedent *awâna*, which is so marked by *-î* without the relative pronoun.

زۆری له خۆی ئەکرد که ئەر دوو	<i>zorî la khay akîrd ka aw</i>	He was forcing himself to
فرمێنسکه گەورەیهی ئەباتهوی	<i>dû firmesk a gawrayî</i>	hide those two large
بکەوێه خوارێ بیانشارینتەوه.	<i>ayânawe bikawinâ</i>	tears, which were about
	<i>khwârê biyânshâretawa.</i>	to dribble down.

In this example the antecedent of the relative clause, *dû firmesk a gawrayî*, is marked by *î*, and the relative pronoun is omitted. The *-yân-* in *biyânshâretawa* is another example of a resumptive object pronoun.

بیرم له هەر شتێک کەردینتەوه، بیرم	<i>bîrim la har shîtêk kirdi-</i>	Whatever I had thought
له مردن ئەمکردبووهوه.	<i>betawa, bîrim la mirdîn</i>	about, I hadn't thought
	<i>namkirdibûawa.</i>	about dying.

In this example, *har shîtêk* ‘whatever’ produces an indefinite relative clause; thus the verb *bîrim kirdibetawa* is subjunctive, and in this case, past subjunctive.

§ 40. **Directional Nouns in ê.** Certain nouns become quasi-adverbial directionals with the addition of unstressed *-ê*. Among these are مانی *mâtê* ‘homeward,’ *hîrê* ‘inward,’ and *darê* ‘outward.’ These directionals tend to occur as postposed directionals after *-à* (see §35).

§ 41. **Orthographic Peculiarities of Sorani Kurdish.** For the most part, Sorani Kurdish is written in a “phonetic” version of the Arabic alphabet in which all but one of the vowels are given graphic representations. Only the vowel *i* is not represented internally in a word.

The only real inconsistency in the writing system is the representation of the sequence *ye*, which is written *یه*, as though it were *ya*, which is written the same. Both the writing of *ye* and the lack of indication of *i* go back to early twentieth-century attempts to render Ottoman spelling more “phonetic” and actually have nothing to do with Kurdish, but since Kurdish spelling was devised during the late Ottoman period, it has been saddled with *یه* for *ye* and nothing for *i*.

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Writers of Kurdish, as well as writers of other languages using the Arabic alphabet, are loathe to write several *y*'s in sequence. It is probably safe to say that a word like *gayîyn* 'we arrived,' which technically should be spelled گه‌ییین, with three *y*'s in a row (one for the first *y*, a second for the *f*, and a third for the second *y*), will never be seen with all three *y*'s. At most it will appear as گه‌یین, the same spelling as *gayîn* 'you/they arrived.' The same applies to the sequence *-î i*, i.e. a word ending in *f* followed by the *i* of the *izâfa*: rarely is this sequence spelled with two *y*'s; generally the *-î* ending of the word is spelled with *y* and the *izâfa* *y* is omitted, as in

بو دهنری نهوانه	<i>bo dîhnarmî i awîna</i>	for placating them
هکایهت نه‌ندهزه و بارهستهانی	<i>hikâyat anâdza u bârîstâî i</i>	A story does not have a
دیاره‌که‌وه‌ی نه‌.	<i>dyârîkrâwî niya.</i>	clearly defined size or length.

In the reading passages occasionally a *zer* vowel point has been inserted under the *y* (ی) to indicate the missing vowel of the *izâfa*.

The same applies to the sequence *fy*, where a word ends in *f* and is followed by the 3rd-person singular pronominal enclitic (possessive or agent affix). Occasionally the sequence is spelled in full with the correct number of *y*'s, but normally only one *y* is written. This is particularly true when there would be three *y*'s, as in

م‌آ‌ئاوای له خه‌ک کرد.	<i>mâtâwâiy la xahk kird.</i>	He bade farewell to the people.
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The sequence *îa*, as in *tânjîakâ* 'the hunting dog,' is written as either تاغی‌هه‌که or تاغی‌هه‌که, as though the sequence were *t-ya*. The sequence *îek*, given the orthographic peculiarity of the *-ek* suffix after vowels, may be written as *îek* or as *îyek*, as in *tânjîfêk* 'a hunting dog,' which can be written either as تاغی‌هه‌که or more commonly as تاغی‌هه‌که.

There is also no unanimity among writers of Kurdish with regard to the writing of compound words. Some put all the elements together, and others leave each element separate. Thus, *dîhnarmî* is spelled either دهن‌هری or دهن‌هری, and *dyârîkrâw* is either دیاره‌که‌وه‌ی or دیاره‌که‌وه‌ی. This is rarely troubling to the reader, but the longer compounds like سه‌ره‌ه‌که‌وه‌ی *sarinjîkesh* 'attrac-

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tive' become, the more difficult they become to recognize.

§ 42. **Vowel Contractions.** (1) The sequence *-îa-* is often contracted to *-e-*, as in *amarîkîkîkî* ئەمەریکیکیکە *amarîkîkîkî* > *amarîkekîkî* ئەمەریکەکیکە.

(2) The sequences *-îwa-* and *-îa-* can be contracted to *-o-*, as in *bûwatawa* بۆووتەووە > *botawa* بۆتەووە, *dîûatawa* دیتۆتەووە > *dîotawa* دیتۆتەووە, and *bîbûawa* بېبۆووە > *bibowa* بېبۆووە.

Verb Tenses and Moods

Present Habitual/Progressive (*kawîn* 'fall,' *nâsîn* 'write,' & *qsa-kirdîn* 'speak')

SINGULAR	PLURAL
دهکۆم <i>dêkawim</i>	دهکۆین <i>dêkawin</i>
دهکۆیت <i>dêkawî(t)</i>	دهکۆین <i>dêkawin</i>
دهکۆیت <i>dêkawe(t)</i>	دهکۆین <i>dêkawin</i>
ناکۆم <i>nêkawim</i>	ناکۆین <i>nêkawin</i>
ناکۆم <i>nêdakawim</i>	ناکۆین <i>nêdakawîn</i>
دهنۆسیم <i>dênâsim</i>	دهنۆسین <i>dênâsîn</i>
دهنۆسیت <i>dênâsî(t)</i>	دهنۆسین <i>dênâsîn</i>
دهنۆسیت <i>dênâse(t)</i>	دهنۆسین <i>dênâsîn</i>
نانۆسیم <i>nânâsim</i>	نانۆسین <i>nânâsîn</i>
نانۆسیم <i>nâdanâsim</i>	نانۆسین <i>nâdanâsîn</i>
قسه دهکۆم <i>qsa dêkâm</i>	قسه دهکۆین <i>qsa dêkayn</i>
قسه دهکۆیت <i>qsa dêkay(t)</i>	قسه دهکۆین <i>qsa dêkan</i>
قسه دهکۆیت <i>qsa dêkâ(t)</i>	قسه دهکۆین <i>qsa dêkan</i>
قسه ناکۆم <i>qsa nêkâm</i>	قسه ناکۆین <i>qsa nêkayn</i>
قسه ناکۆم <i>qsa nêdakâm</i>	قسه ناکۆین <i>qsa nêdakayn</i>

Present Subjunctive ('that I fall,' &c.)

بکۆم <i>bêkawim</i>	بکۆین <i>bêkawîn</i>
بکۆیت <i>bêkawî(t)</i>	بکۆین <i>bêkawin</i>
بکۆیت <i>bêkawe(t)</i>	بکۆین <i>bêkawin</i>
ناکۆم <i>nêkawim</i>	ناکۆین <i>nêkawîn</i>
بنۆسیم <i>bînâsim</i>	بنۆسین <i>bînâsîn</i>
بنۆسیت <i>bînâsî(t)</i>	بنۆسین <i>bînâsîn</i>
بنۆسیت <i>bînâse(t)</i>	بنۆسین <i>bînâsîn</i>
نانۆسیم <i>nânâsim</i>	نانۆسین <i>nânâsîn</i>

VERB TENSES AND MOODS

قهه (ب)گهه <i>qsa (b)kām</i>	قهه (ب)گهه <i>qsa (b)kayn</i>
قهه (ب)گههت <i>qsa (b)kay(t)</i>	قهه (ب)گهه <i>qsa (b)kan</i>
قهه (ب)گههات <i>qsa (b)kāt(t)</i>	قهه (ب)گهه <i>qsa (b)kan</i>
قهه نهگهه <i>qsa nākām</i>	قهه نهگهه <i>qsa nākayn</i>

Simple Past ('I fell,' &c.)

FOR INTRANSITIVE: *KAWTIN* 'TO FALL'

كهوتيم <i>kāwtim</i>	كهوتين <i>kāwtin</i>
كهوتيت <i>kāwtī(t)</i>	كهوتين <i>kāwtin</i>
كهوت <i>kāwt</i>	كهوتين <i>kāwtin</i>
نهكهوتيم <i>nākawtim</i>	نهكهوتين <i>nākawtin</i>
نهكهوتيت <i>nākawtī(t)</i>	نهكهوتين <i>nākawtin</i>
نهكهوت <i>nākawt</i>	نهكهوتين <i>nākawtin</i>

FOR TRANSITIVE VERB FOLLOWED BY AGENT AFFIX: *NŪSĪN* 'TO WRITE'

نووسيم <i>nūsīm</i>	نووسيان <i>nūsīmān</i>
نووسيت <i>nūsīy(t)</i>	نووسيان <i>nūsītān</i>
نووسي <i>nūsīy</i>	نووسيان <i>nūsīyān</i>
نهنووسيم <i>nāmnūsī</i>	نهنانووسيان <i>nāmānnūsī</i>
نهنووسيت <i>nānūsī</i>	نهنانووسيان <i>nātānnūsī</i>
نهنووسي <i>nānūsī</i>	نهنانووسيان <i>nāyānnūsī</i>

FOR AGENT AFFIX PRECEDING A TRANSITIVE VERB: *QSA-KIRDIN* 'TO SPEAK'

قهه مهگهه کرد <i>qšām kird</i>	قهه مهگهه کرد <i>qšāmān kird</i>
قهه مهگههت کرد <i>qšāt kird</i>	قهه مهگههت کرد <i>qšātān kird</i>
قهه مهگهه کرد <i>qšāy kird</i>	قهه مهگهه کرد <i>qšāyān kird</i>
قهه نهگهه کرد <i>qšam nākird</i>	قهه مهگهه نهگهه کرد <i>qšamān nākird</i>
قهه مهگههت نهگهه کرد <i>qšat nākird</i>	قهه مهگههت نهگهه کرد <i>qšatān nākird</i>
قهه مهگهه نهگهه کرد <i>qšay nākird</i>	قهه مهگههت نهگهه کرد <i>qšayān nākird</i>

Past Habitual/Progressive (= Irrealis) ('I used to fall,' 'I would have fallen,' &c.)

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دهکوتێم <i>dākawtīm</i>	دهکوتین <i>dākawtīn</i>
دهکوتیت <i>dākawtīt(t)</i>	دهکوتین <i>dākawtīn</i>
دهکوت <i>dākawt</i>	دهکوتن <i>dākawtīn</i>
نهکهوتێم <i>ndakawtīm (Sul.)</i>	نهکهوتین <i>ndakawtīn (Sul.)</i>
نهکهوت <i>ndakawtīm</i>	نهکهوتن <i>ndakawtīn</i>
دهمانووسی <i>dāmñūsī</i>	دهمانووسی <i>dāmññūsī</i>
دهتانووسی <i>dātñūsī</i>	دهتانووسی <i>dātññūsī</i>
دهیانووسی <i>dāyñūsī</i>	دهیانووسی <i>dāyññūsī</i>
نهمانووسی <i>nāmanñūsī (Sul.)</i>	نهمانووسی <i>nāmññūsī (Sul.)</i>
نهماندووسی <i>nāmdaññūsī</i>	نهماندووسی <i>nāmñññūsī</i>
قسهه دهکێ <i>qşam dākīrd</i>	قسهه مان دهکێ <i>qşamān dākīrd</i>
قسهه دهکێ <i>qšat dākīrd</i>	قسهه تان دهکێ <i>qšatān dākīrd</i>
قسهه دهکێ <i>qšay dākīrd</i>	قسهه یان دهکێ <i>qšayān dākīrd</i>
قسهه نهکهکێ <i>qšam nākīrd (Sul.)</i>	قسهه نهکهکێ <i>qšamān nākīrd</i>
قسهه نهکهکێ <i>qšam nādākīrd</i>	قسهه نهکهکێ <i>qšamān nādākīrd</i>

Present Perfect ('I have fallen', &c.)

کهوتووم <i>kawtūm</i>	کهوتوین <i>kawtūyn</i>
کهوتویت <i>kawtūyt(t)</i>	کهوتوون <i>kawtūn</i>
کهوتوو <i>kawtūa</i>	کهوتوون <i>kawtūn</i>
نهکهوتووم <i>ndkawtūm</i>	نهکهوتوون <i>ndkawtūyn</i>
ئوسپوه <i>nāšwīma</i>	ئوسپوهانه <i>nāšwīmāna</i>
ئوسپوه <i>nāšwīta</i>	ئوسپوهانه <i>nāšwītāna</i>
ئوسپوهتی <i>nāšwīyatī</i>	ئوسپوهانه <i>nāšwīydāna</i>
ئهمووسپوه <i>nāmñūsīwa</i>	ئهمانئوسپوه <i>nāmññūsīwa</i>
قسهه کێدوو <i>qšam kīrdūa</i>	قسهه مان کێدوو <i>qšamān kīrdūa</i>
قسهه کێدوو <i>qšat kīrdūa</i>	قسهه تان کێدوو <i>qšatān kīrdūa</i>
قسهه کێدوو <i>qšay kīrdūa</i>	قسهه یان کێدوو <i>qšayān kīrdūa</i>
قسهه نهکێدوو <i>qšam nākīrdūa</i>	قسهه نهکهکێدوو <i>qšamān nākīrdūa</i>

VERB TENSES AND MOODS

Past Perfect ('I had fallen,' &c.)

کوتیووم <i>kawtibûm</i>	کوتیوون <i>kawtibûyn</i>
کوتیووت <i>kawtibû(t)</i>	کوتیوون <i>kawtibân</i>
کوتیوو <i>kawtibû</i>	کوتیوون <i>kawtibân</i>
نەکووتیووم <i>nâkawtibûm</i>	نەکووتیوون <i>nâkawtibûyn</i>
ئوسبووم <i>nâsibûm</i>	ئوسبوومان <i>nâsibûmân</i>
ئوسبووت <i>nâsibût</i>	ئوسبووتان <i>nâsibûtân</i>
ئوسبووی <i>nâsibûy</i>	ئوسبوویان <i>nâsibûyân</i>
نەمنوووسبوو <i>nâmnâsibû</i>	نەمنانئوسبوو <i>nâmnânsibû</i>
قەسم کردبوو <i>qşam kirdibû</i>	قەسمان کردبوو <i>qşamân kirdibû</i>
قەست کردبوو <i>qsat kirdibû</i>	قەستان کردبوو <i>qsatân kirdibû</i>
قەسی کردبوو <i>qsay kirdibû</i>	قەسیان کردبوو <i>qsayân kirdibû</i>
قەسم نەکردبوو <i>qşam nâkirdibû</i>	قەسمان نەکردبوو <i>qşamân nâkirdibû</i>

Past Subjunctive ('that I have fallen,' &c.)

کوتیم <i>kawtibim</i>	کوتین <i>kawtibin</i>
کوتیت <i>kawtibî(t)</i>	کوتین <i>kawtibin</i>
کوتیت <i>kawtibî(t)</i>	کوتین <i>kawtibin</i>
نەکووتیم <i>nâkawtibim</i>	نەکووتین <i>nâkawtibin</i>
ئوسبیتیم <i>nâsibetim</i>	ئوسبیتان <i>nâsibetmân</i>
ئوسبیت <i>nâsibetî</i>	ئوسبیتان <i>nâsibetân</i>
ئوسبیت <i>nâsibetî</i>	ئوسبیتان <i>nâsibetâyân</i>
نەمنوووسبیت <i>nâmnâsibet</i>	نەمنانئوسبیت <i>nâmnânsibet</i>
قەسم کردین <i>qşam kirdibe</i>	قەسمان کردین <i>qşamân kirdibe</i>
قەست کردین <i>qsat kirdibe</i>	قەستان کردین <i>qsatân kirdibe</i>
قەسی کردین <i>qsay kirdibe</i>	قەسیان کردین <i>qsayân kirdibe</i>
قەسم نەکردین <i>qşam nâkirdibe</i>	قەسمان نەکردین <i>qşamân nâkirdibe</i>

Past Conditional I ('had I fallen,' &c.)

کەوتایە <i>bîkawtimâya</i>	کەوتنایە <i>bîkawtimâya</i>
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بکوتیایه <i>bîkawitîyaya</i>	بکوتیایه <i>bîkawitîndaya</i>
بکوتایه <i>bîkawitîya</i>	بکوتیایه <i>bîkawitîndaya</i>
نەکوتیایه <i>nîkawitîyaya</i>	نەکوتیایه <i>nîkawitîndaya</i>
بیتوووسیا <i>bîmnâsîyaya</i>	بیتوووسیا <i>bîmnâsîndaya</i>
بیتوووسیا <i>bîtnâsîyaya</i>	بیتوووسیا <i>bîtnâsîndaya</i>
بیتوووسیا <i>bîfynâsîyaya</i>	بیتوووسیا <i>bîfynâsîndaya</i>
نەمیتوووسیا <i>nîmnâsîyaya</i>	نەمیتوووسیا <i>nîmnâsîndaya</i>
قەسم بکردایه <i>qşam bîkirdîya</i>	قەسمان بکردایه <i>qşamân bîkirdîya</i>
قەست بکردایه <i>qsat bîkirdîya</i>	قەستان بکردایه <i>qsatân bîkirdîya</i>
قەسێ بکردایه <i>qsay bîkirdîya</i>	قەسمان بکردایه <i>qsayân bîkirdîya</i>
قەسم نەکردایه <i>qşam nîkirdîya</i>	قەسمان نەکردایه <i>qşamân nîkirdîya</i>

Past Conditional II ('were I to have fallen,' &c.)

بکوتیام <i>bîkawitîbâm</i>	بکوتیان <i>bîkawitîbâyn</i>
بکوتیای <i>bîkawitîbîy</i>	بکوتیان <i>bîkawitîbân</i>
بکوتیا <i>bîkawitîbâ</i>	بکوتیان <i>bîkawitîbân</i>
نەکوتیام <i>nîkawitîbâm</i>	نەکوتیان <i>nîkawitîbâyn</i>
بیتوووسیا <i>bîmnâsîbâ</i>	بیتوووسیا <i>bîmnâsîbâ</i>
بیتوووسیا <i>bîtnâsîbâ</i>	بیتوووسیا <i>bîtnâsîbâ</i>
بیتوووسیا <i>bîfynâsîbâ</i>	بیتوووسیا <i>bîfynâsîbâ</i>
نەمیتوووسیا <i>nîmnâsîbâ</i>	نەمیتوووسیا <i>nîmnâsîbâ</i>
قەسم بکردبا <i>qşam bîkirdîbâ</i>	قەسمان بکردبا <i>qşamân bîkirdîbâ</i>
قەست بکردبا <i>qsat bîkirdîbâ</i>	قەستان بکردبا <i>qsatân bîkirdîbâ</i>
قەسێ بکردبا <i>qsay bîkirdîbâ</i>	قەسمان بکردبا <i>qsayân bîkirdîbâ</i>
قەسم نەکردبا <i>qşam nîkirdîbâ</i>	قەسمان نەکردبا <i>qşamân nîkirdîbâ</i>

PASSIVE TENSES AND MOODS

Present Passive ('I am seen')

دەیتوێم <i>dabînrem</i>	دەیتوێن <i>dabînreyn</i>
دەیتوێنت <i>dabînrey(t)</i>	دەیتوێن <i>dabînren</i>

VERB TENSES AND MOODS

دهیتریت <i>dabînre(t)</i>	دهیترین <i>dabînren</i>
نایترنم <i>nâbînrem</i>	نایترین <i>nâbînreyn</i>
نهدیترنم <i>ndadabînrem</i>	نهدیترین <i>ndadabînreyn</i>

Present Subjunctive Passive ('that I be seen')

بیترنم <i>bîbînrem</i>	بیترین <i>bîbînreyn</i>
بیترنیت <i>bîbînrey(t)</i>	بیترین <i>bîbînren</i>
بیترنیت <i>bîbînre(t)</i>	بیترین <i>bîbînren</i>
نەبیترنم <i>nâbînrem</i>	نەبیترین <i>nâbînreyn</i>

Past Passive ('I was seen')

بیرام <i>bînrâm</i>	بیران <i>bînrâyn</i>
بیرانیت <i>bînrây(t)</i>	بیران <i>bînrân</i>
بیرا <i>bînrâ</i>	بیران <i>bînrân</i>
نەبیرام <i>nâbînrâm</i>	نەبیران <i>nâbînrâyn</i>

Present Perfect Passive ('I have been seen')

بیراوم <i>bînrâwim</i>	بیراون <i>bînrâwin</i>
بیراویت <i>bînrâwî(t)</i>	بیراون <i>bînrâwin</i>
بیراوه <i>bînrâwu</i>	بیراون <i>bînrâwin</i>
نەبیراوم <i>nâbînrâwim</i>	نەبیراون <i>nâbînrâwin</i>

Past Perfect Passive ('I had been seen')

بیراوم <i>bînrâbûm</i>	بیراوبون <i>bînrâbûyn</i>
بیراوبوت <i>bînrâbûy(t)</i>	بیراوبون <i>bînrâbûn</i>
بیراوبو <i>bînrâbû</i>	بیراوبون <i>bînrâbûn</i>
نەبیراوم <i>nâbînrâbûm</i>	نەبیراوبون <i>nâbînrâbûyn</i>

Past Subjunctive Passive ('that I have been seen')

بیرام <i>bînrâbim</i>	بیران <i>bînrâbîn</i>
بیرانیت <i>bînrâbî(t)</i>	بیران <i>bînrâbîn</i>

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بێزارایت	<i>bînrâbe(t)</i>	بێزاران	<i>bînrâbin</i>
نەبێزاریم	<i>nâbînrâbim</i>	نەبێزارین	<i>nâbînrâbîn</i>

Past Conditional Passive ('had I been seen')

بێزارمایە	<i>bîbînrâmâya</i>	بێزارمایە	<i>bîbînrâynâya</i>
بێزارنایە	<i>bîbînrâytâya</i>	بێزارنایە	<i>bîbînrânâya</i>
بێزارنایە	<i>bîbînrâtâya</i>	بێزارنایە	<i>bîbînrânâya</i>
نەبێزارمایە	<i>nâbînrâmâya</i>	نەبێزارنایە	<i>nâbînrâynâya</i>

Synopsis of Tenses and Moods

	INTRANSITIVE	TRANSITIVE	PASSIVE
infinitive	چوون <i>chûn</i> to go	بانک کردن <i>bâng kirdîn</i> to invite	بانک کران <i>bâng krân</i> to be invited
past	چووم <i>chûm</i> I went	بانکم کرد <i>bângim kird</i> I invited him/her ¹	بانک کرام <i>bâng krâm</i> I was invited
past habitual	ده‌چووم <i>dachûm</i> I used to go	بانکم ده‌کرد <i>bângim dakird</i> I used to invite him	بانک ده‌کرام <i>bâng dakrâm</i> I used to be invited
pres. perf.	چوویم <i>chûwim</i> I have gone	بانکم کردیوه <i>bângim kirdâw</i> I have invited him	بانک کرایم <i>bâng krâwim</i> I have been invited
past perf.	چوووبوم <i>chûbûm</i> I had gone	بانکم کردیوو <i>bângim kirdibû</i> I had invited him	بانک کرابوم <i>bâng krâbûm</i> I had been invited
present	ده‌چم <i>(d)achim</i> I('ll) go	بانک ده‌کەم <i>bâng (d)akam</i> I('ll) invite	بانک ده‌کەرم <i>bâng (d)akrem</i> I am (will be) invited
pres. subj.	بەچم <i>bichim</i> that I go	بانک بکەم <i>bâng bikam</i> that I invite	بانک بکەرم <i>bâng bikrem</i> that I be invited
past subj.	چوویم <i>chûbim</i> that I have gone	بانکم کردیبت <i>bângim kirdibet(t)</i> that I have invited him	بانک کرابیم <i>bâng krâbim</i> that I have been invited

¹ Because of the ergative nature of the past tenses, a 3rd-person singular object is built into the verb.

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past cond. I	بچوومايه <i>bichûmâya</i>	بانگم بکردايه <i>bângim bikirdâya</i>	بانگ بکرامايه <i>bâng bikrâmâya</i>
past cond. II	(ب)چووبام <i>(bi)chûbâm</i>	بانگم (ب)کردبا <i>bângim (bi)kirdîbâ</i>	بانگم (ب)کرامبام <i>bâng (bi)krâbâm</i>
	had I gone	had I invited him	had I been invited
irrealis (=	دهچووم <i>(d)uchûm</i>	بانگم دهکرد <i>bângim (d)akird</i>	بانگم دهکرام <i>bâng (d)akrâm</i>
past			
habitual)	I would have gone	I would have invited him	I would have been invited

Conditional Sentence Types

present/future possible (present subjunctive or simple past indicative protasis, indicative apodosis)

ههگر بچیت (چوو)، دهیانینیت. <i>Agar bîche(t) (or chû), dayânîne(t).</i>	If he goes, he'll see them.
ههگر بچیت (چووته) کوردستان، فیری کوردی دهی. <i>Agar bîchîtâ (or chûytâ) Kurdistan, fer i kurdî dabî.</i>	If you go to Kurdistan, you'll learn Kurdish.

past possible (past subjunctive protasis, indicative apodosis)

ههگر لهوی وهه بارین، ناهن. <i>Agar l'awe wafî bârîbe, nâyen.</i>	If it has snowed there, they won't be coming.
ههگر چوون، نازتم کهی چوو دهی. <i>Agar chûbe, nâzânim kay chûû darê.</i>	If he has gone, I don't know when he went out.
ههگر چووبته کوردستان، دهی فیری کوردی بهی. <i>Agar chûbîtâ Kurdistan, dabê fer i kurdî bibî.</i>	If you have gone to Kurdistan, you must have learned Kurdish.
ههگر نهچووبته کوردستان، ناتوانی فیری کوردی بهی. <i>Agar nâchûbîtâ Kurdistan, nâtwânî fer i kurdî bibî.</i>	If you haven't gone to Kurdistan, you can't have learned Kurdish.

contrafactual (past conditional protasis, past habitual apodosis)

SYNOPSIS OF TENSES AND MOODS

<p>ئەگەر بچووانە دەیدیت. <i>Agar bichûaya, daydîtin.</i></p>	<p>If he had gone, he would have seen them/ If he were to go, he would see them.</p>
<p>ئەگەر بچووانە کوردستان، فیزی کۆردی دەبووی. <i>Agar bîchûytâya Kurdistan, fer i kurdi dabûy.</i></p>	<p>If you had gone to Kurdistan, you would have learned Kurdish.</p>
<p>ئەگەر نەچووانە کوردستان، فیزی کۆردی نەدەبووی. <i>Agar nâchûytâya Kurdistan, fer i kurdi nâdabûy.</i></p>	<p>If you hadn't gone to Kurdistan, you wouldn't have learned Kurdish.</p>

Conversion Table for the Sorani and Kurmanji Alphabets

Recently there have been attempts, particularly on the internet and on the part of Kurds influenced by speakers of Kurmanji Kurdish, to write Sorani in the Latin-based Kurmanji alphabet. The conversion is as follows:

Sorani	Sorani Arabic	Kurmanji
<i>a</i>	ه	<i>e</i>
<i>â</i>	ا	<i>a</i>
<i>b</i>	ب	<i>b</i>
<i>ch</i>	چ	<i>ç</i>
<i>d</i>	د	<i>d</i>
<i>e</i>	ئ	<i>ê</i>
<i>f</i>	ف	<i>f</i>
<i>g</i>	گ	<i>g</i>
<i>gh</i>	غ	<i>x</i>
<i>h</i>	ح، ه	<i>h</i>
<i>i</i>	ی	<i>i</i>
<i>î</i>	ئ	<i>î</i>
<i>j</i>	ج	<i>c</i>
<i>k</i>	ک	<i>k</i>
<i>kh</i>	خ	<i>x</i>
<i>l</i>	ل	<i>l</i>
<i>î</i>	ئ	<i>ll</i>
<i>m</i>	م	<i>m</i>
<i>n</i>	ن	<i>n</i>
<i>o</i>	و	<i>o</i>
<i>p</i>	پ	<i>p</i>
<i>q</i>	ق	<i>q</i>
<i>r</i>	ر	<i>r</i>
<i>ř</i>	ر	<i>rr</i>
<i>s</i>	س	<i>s</i>
<i>sh</i>	ش	<i>ş</i>
<i>t</i>	ت	<i>t</i>
<i>u</i>	و	<i>u</i>
<i>û</i>	وو	<i>û</i>
<i>v</i>	ف	<i>v</i>

CONVERSION TABLE FROM SORANI TO KURMANJI

w	و	w
y	ی	y
z	ز	z
zh	ژ	j
'	ع	(not indicated)

In writing Sorani in the Kurmanji alphabet, a one-to-one correspondence is observed. The *i* of the *izâfa* after consonants is written as *î* joined directly to the preceding word, but after vowels it is usually written as *y*, as in *ray giştî* for *râ î giştî* 'public opinion' and *zarawey zanistî* for *zarawey zanistî* 'scientific language.' An example of such transcribed text is given below:

Ber le Sedam Husên hîç berpîrsêkî Êraqî newêrawe înzâ le ser rêkkewtinêk bikat ke otomî biadate kurd, ewîş le 11-î adarî 1970 rêkkewtiname benawbangekey adarî legell Mela Mistefa Barzanî mor kird, tefsîrî ciyaciya bo karekey (cêgirî berrêz) dekira. Hendê deyanut be rastî deyewê ew birîne qûlley cestay Êraq tîmar bikat, hendêkî dîkey deyanut deyewê piştigîrî hêzî serbazîy bo xoy misoger bikat û bixate jêr rikêfî xoyewe, diway ewey le biwarekanî emnî û rageyandin û hizbî da ew pallpiştîyey misoger kirdibû.¹

In Arabic script the passage is as follows:

بەر لە سەدام حوسەین هیچ بەرپرسیکی عێراقی نەویزێوە ئێمەزێا لە سەر رێککەوتنێک بیکات کە ئۆتۆنۆمی بپاوە کرد، ئەویش لە ۱۱ ئاداری ۱۹۷۰ رێککەوتننامە بەناوبانگەکی ئاداری لەکەمەلا مستەفا بارزانی مۆر کرد، تەفسیری چیایچا بو کارهکی (جینگری بەرز) دکرا. هەندێ دەیانوت بە راستی دەهویئ ئەو بێهە قوولەوی جەستەیی عێراق تێار بکات، هەندیکێ دیکەش دەیانوت دەهویئ پێشتگیری هیزی سەر بازێی بو خۆی مسۆگەر بیکات و بپخانە ژێر رکیفی خۆهوه، دواي ئەوهی لە پوارەکانی ئەمی و راکهپاندن و حزبی دا ئەو پالپیشتی بەی مسۆگەر کردبوو.

An example of a slightly different form of transcription sometimes used on the internet is as follows:

Ke dellîn zimanî Kurdî, mebest ew zimaneyê ke êsta Kurd qışey pêdeken. Gelê zimanwan u rojh hellatnasî henderî (ferengî) degel zimanî Kurdî xerêk bûne, zurbey ew zanayaney ke be shêweyêkî gîştî ya taybetî le zimanî Kurdî duwawin gutûyane ke em zimane le biney zimanekânî Hînd

¹Taken from the internet at www.kerkuk-kurdistan.com/hevpeyvinek.asp?ser=1&cep=4&nnimre=281.

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u Urupayî u binemalley Hînd u Êranî u le xêzane zimanî Êranî ye u degell zimanî Farsî xizmayetî nizikî heye. Ja zimanî Kurdî ke ewe rewishtî con peyda buwe? Ashkiraye zimanî hemû willatê zimanî danîştîwanî willateke debê, eger rodawekankî mêjhûyî all u gorêkî neteweyîyan le willatekeda pêk nehê nabê ewa zimanekeysh her zimanî danîştîwekanî konî willatekeye u pêcewaney emesh pêcewanê debê. Ja bizanî babeteke bo zimanî Kurdî cone?¹

In Arabic script, this text is as follows:

که دەتین زمانی کوردی، مەبەست ئەو زمانە بە که ئێستا کورد قسەیی پێدەکن. گەلێ زامانوان و رۆژمە لائاسی هەندەمری (فەرەنگی) دەگەل زمانی کوردی خەریک بوونە، زوربەمی ئەو زانا یا ئەمی که بە شیوە بەک کشتی با تاییەتی لە زمانی کوردی دواون گوتوو یا ئە که ئەم زمانە لە بنەمی زمانەکانی هیندوئوروپایی و بنەمالەمی هیندوئیرانی و ئە خیزانە زمانی ئیرانی بە و دەگەل زمان فارسی خیزمایەتی نزیکە هەبە. جا زمانی کوردی که ئەو رەموشتی چۆن بە پێدا بوو؟ ئاشکرایە زمانی هەموو و لاقي زمانی دانێشتوانی و لائە که دەنی، ئەگەر رۆداوەکانی میژوونی ئالوگۆریکی نەتەوینیان لە و لائە که دا پێک نەهێناین ئەوا زمانە کەیش هەر زمانی دانێشتووەکانی کونی و لائە که بە و پێچەوانەمی ئەمەش پێچەوانە دەنی. جا بزانی بە بە ئە که بو زمانی کوردی چۆنە؟

¹Taken from the website www.kurdishacademy.org/ku/history/history.html.